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# REPLY

TO

REV. L. A. LAMBERT'S

## "NOTES ON JNGERSOLL."

BY

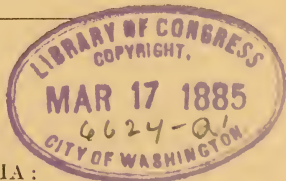
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B. W. LACY.

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BY INVITATION OF REV. FATHER LAMBERT.

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PHILADELPHIA :

KEYSTONE PUBLISHING COMPANY,

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## PREFACE.

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SHOULD censure be visited upon the writer for having penned the following essay for public inspection, such reproof cannot, in justice, proceed from adherents to the Roman Catholic faith. From attacks from that earnest and devout class the author may safely shelter himself behind the sacred vestments of the Reverend Father whose urgent and repeated invitation has called forth this reply.

The author desires it to be distinctly understood that his present task was undertaken in response to multiple requests and challenges scattered through the length and breadth of the land and wafted in profusion to foreign shores.

This zeal is not to be deprecated. So confident is the Father of the impenetrability of his armor that, like a second Fitz James, he defies one and all of the friends of free thought to expend their might on his shield and helmet.

“Come one, come all ! this rock shall fly  
From its firm base, as soon as I.”

This spirit evinces the sublime of moral heroism, and cannot be too highly praised.

Then how commendable in the good priest not to reserve to himself and his church a monopoly of the truth. With lavish beneficence and persistent effort he would fain disseminate those doctrinal verities which gladden his own soul and trace for him a pathway to the skies. In gratifying the desires of such a man the author cannot fear that he is doing amiss.

As to that small and ignorant class who may think that the "Notes" are not entirely worthy of serious reply, let me say, that the Father's work has received the very highest encomiums and has been proclaimed an *unanswerable* argument by a very respectable part of the religious and secular press of this and other countries. As a commercial rule, at least, when the maker of paper is of questionable solvency it is legitimate to look to its endorsers.

That our readers may appreciate these remarks we publish (see Appendix A.) one of the Father's challenges and a few of the many favorable notices from the press which his work has called forth. The Father, surely, will not object to this gratuitous advertisement of his work, which we desire our readers to purchase and peruse.

There be many, not in sympathy with the Roman

Catholic faith, who believe that the cause of righteousness can be best subserved by a suppression of truths which seem to them to militate against religion, and of sentiments, however honestly entertained, which are regarded by the majority as erroneous.

This well-meaning class should remember that there is a correlation of truths as well as of forces, and that two truths cannot possibly antagonize each other. That especially in this age of enlightenment and of intellectual freedom we may safely discard the disguises and spiritual enchantments which lent a charm to primitive faiths ; and that error, exposed to popular scrutiny, is less dangerous than when hidden in the secret recesses of the individual mind or whispered into the ears of the few who may entertain kindred sentiments.

To errors exposed the proper antidotes may be administered ; to errors concealed no adequate correctives can be applied.

PHILADELPHIA, *January 1st*, 1885.

"IT is a self-evident principle that when there are equal interests involved in any subject, there are equal rights to investigate and discuss."—*Romanism Not Christianity*, by N. L. RICE, D. D.

"IN a matter so solemn as that of religion, all men whose temporal interests are not involved in existing institutions earnestly desire to find the truth."—*Draper's History of the Conflict between Religion and Science*.

"THE successful revolutions have been the triumphs of disproof, they have consisted in the negation of some earlier belief; the explosion of some overgrown superstition."—*Westminster Review*.

"IT is to error that must be attributed those insupportable chains that tyrants and priests have forged for all the nations. It is to error that must be attributed the slavery which the people of almost every country have fallen into, and whom nature designed should pursue their happiness with the most perfect freedom. It is to error that must be attributed those religious terrors that have everywhere petrified man with fear, or made him destroy himself for chimeras. It is to error that must be attributed those inveterate hatreds, those barbarous persecutions, those continual massacres, of which the earth has too often been made the theatre, under pretence of serving the interests of heaven."—*System of Nature*, by MIRABAUD.

"FIXED and invariable are the penalties which follow the violation of the laws of our being, as also the rewards of their observance."—*The author*.

"LET not him who girdeth on his harness boast himself as he that putteth it off."—*Scripture*.

# INTRODUCTORY.

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## THE AMENITIES OF CONTROVERSY.

INVECTIVE and personally denunciatory words, laden with the virus of vindictiveness, are unbecoming in controversy, especially upon religious topics; and are not promotive of truth. "Soft words and hard arguments" should be the motto of every controversialist. To expose error or vindicate truth, wit, humor and sarcasm may be often employed with profit; for if used with propriety and with respect to the feelings of an opponent they relieve the tedium of discussion and impart to dry statement a savory flavor. It does not follow because the ideas of another are abhorrent to us that we should indulge in personal detraction. To impugn the sincerity of a disputant is grossly vulgar and unworthy a chivalrous defender of the faith. If error be a crime, still let us love the offender while we hate his offense.

Of all kinds of bitterness the most bitter is engendered by pious controversy. Why? Because in regard to religious belief timidity braces men against doubt and leads them to affirm, with the most scrupulous and unrelenting dogmatism, those doctrines and facts the truth or falsity of which it is impossible to prove. They call this being on the "safe side," and visit with holy hate those who disturb their inglorious repose.

Buckle has shown that in past time the more sincere were men in their religious faith the more zealous were they as persecutors

Who doubts the honesty of Calvin when he kindled the flame that consumed the noble Servetus? who the honesty of Saul when he breathed out "threatenings and slaughter against the disciples of the Lord?"

Nevertheless, innocence must be torn in fragments when the broad-mouthed hounds of bigotry, cruel and insatiate, are unleashed.

Bigotry is a legacy of the past: like slavery and polygamy it is a relic of barbarism. It must be swept away with the rubbish of barbaric ages, even in its milder and more insinuating forms, while honest, earnest souls are garnering with sedulous care every grain of truth which the past has bequeathed us.

It would be interesting to inquire how predisposition to uncharity grew up; how in former years it led to the shedding of seas of blood and to the sacrifice, by ignominious torture, of hecatombs of innocent victims, who attested their sincerity by cheerfully enduring agonies by fagot and flame, inflicted as the penalty of honest faith. The flame is extinguished; the fagot applied to holier purposes than human torture. These antidotes to heresy have fallen into disuse. The grand engineries of human thought and honest purpose propel the car of progress, dispensing as it moves the blessings of knowledge with "its vast combinations for the benefits of our race;" and yet the soul of bigotry still lives and in its impotent rage mutters curses against that untrammelled liberty of thought and speech which is the crowning glory of our age.

I purpose to review a work by Rev. L. A. Lambert, entitled "Notes on Ingersoll." The reverend gentleman is a Roman Catholic priest of high repute in his own church, and of considerable reputation as a controversialist elsewhere. The history of this contention is as follows: In 1881 a controversy

on religious topics arose between two intellectual gladiators of the highest type, viz., Hon. Jeremiah S. Black and Col. Robert G. Ingersoll. A disagreement arose between Judge Black and the *North American Review*, in which both contestants published their essays, and the controversy was discontinued. Since "the end of controversy," certain writers of greater or less merit, not deeming, it would seem, the issue fully settled, while insisting that Mr. Ingersoll had advanced no arguments which have not been answered time and again by Christian apologists, yet enter the arena of polemic conflict, in attempt to vanquish a dead enemy. Surely by this time Mr. Ingersoll should be a sadly mutilated corpse.

With regard to the comparative merits of the arguments of Col. Ingersoll and the late lamented Judge Black I will not act as umpire. Each in the other found a foeman worthy of his steel. Yet, while in such case it were indecorous to espouse the cause of the living against the dead, we may, in response to the good priest's invitation to a banquet of reason, speak freely on subjects of equal interest to all men. I have to deal with the logic of one high in the confidence of a church claiming to be infallible in all matters of doctrines and morals: one who, without awaiting the popular verdict, proclaims himself victor in language more "gushing" than refined.

This review is prompted rather by the spirit in which the Father's work is written, and by sundry misstatements it contains, than by the cogency of its logic.

It is having a wide circulation among a class which is too liable to mistake utterance for truth. It has also been endorsed, as a triumphant argument, by a number of reputable prints, weekly and daily, religious and secular. Enough has been said to indicate disapprobation of the spirit in which it is written. That spirit should be kindly but firmly rebuked. It will be the aim of the writer not to transcend the courtesies

of debate, and when words like "misstatement," "quibble," etc., are used, the word "unintentional" should be considered as going before them. Only an extreme case can justify criminal charges, and slang phrases should never be indulged, especially by the "Lord's anointed." Braggadocio, though not wounding to the feelings of a sensible opponent, vulgarizes those who employ it, and sometimes misleads ignorant and unsophisticated minds. Rev. Father Cronan, in his preface to the "Notes," calls Mr. Ingersoll "that notorious little fraud." What dignified sarcasm! It would seem to a refined pagan that the "sword of the spirit" employed by the pious priests was somewhat rust-eaten at the beginning of the conflict. I had intended to embellish this essay with a dozen or two of such jewels taken from the body of the work, but my heart fails me. The spirit and literary refinement of the "Notes" is fairly indicated in the concluding paragraph. "Of course we do not expect him [Ingersoll] to reply to us, and for several reasons: first, he won't want to; second, he can't; third, he can pretend not to notice an obscure country pastor. Very well, then let some of his disciples or admirers try to rehabilitate his smirched character. We hold ourselves responsible to him, and to all the glib little whiffets of his shallow school."

I am a disciple (*learner*) of Mr. Ingersoll; so of any one, be he prince or peasant, who imparts to me aught that can inspire the intellect or ennoble the soul; but I am not Mr. Ingersoll's apostle as much as I admire his intellect, honor his courage, and respect his sincerity. My motto is:

"Seize upon truth where'er 'tis found,  
Among your friends, among your foes;  
On Christian or on heathen ground;  
The flower divine where'er it grows;  
Reject the thistle, but assume the rose."

In this spirit I write. Not to formulate my views further than necessary, for that were foreign to the controversy; not to show that Mr. Ingersoll cannot be answered—that is not affirmed. Within a week, a day, the conviction may be forced upon us that he is radically at fault. If so, earnestly would I labor to make his errors manifest to all. A great thinker has said that “he who says he will not be convinced makes himself a slave to present opinion.”

Persuade me that the pretensions of Catholicity are well founded, and I will consign myself to the arms and rest in the bosom of “Mother Church.” But what I shall herein attempt to show is that the Reverend Father, on the chief points involved in the present contention, has been eminently unsuccessful in his ambitious attempt. If I succeed, and an arrogant priesthood—arrogant as to exceptions only, I trust—are taught a modicum of modesty when they oppose the views of men as honest as themselves, the labor expended in this behalf will not have been in vain.

If further they are made conscious of the truth that each succeeding age has its new issues, which should be bravely met by the devotees of truth, then will their pulpits cease giving out from day to day a rehash of threadbare, somniferous dogmas, musty with age, and alive only as the mummies of the pyramids are alive, and refresh us with living problems and freshly discovered facts of science, comporting, as they must and should be shown to do, with the material and spiritual interests of mankind. This accomplished, even in small degree, the labor of the writer will be doubly recompensed.

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In the beginning of a controversy it is proper to state the real point in issue. Mr. Ingersoll, as he discloses in his second essay, proposed to discuss the question: “Is all of the

Bible inspired?" He had a right to choose his ground and did so. The *North American Review*, however, changed the title of his articles. This fact is known to all who have read his rejoinder to Judge Black, for it is therein distinctly stated. I have seen fit, however, to follow the Father in his arguments wheresoever they lead.

# REPLY TO LAMBERT.

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## CHAPTER I.

### REPLY TO REV. LAMBERT'S "INTRODUCTORY."

Indecorous Language of Mr. Ingersoll—Father Lambert's Vulgar and Abusive Methods—"Physician, Heal Thyself"—The Promise to "Grant Nothing and to take Nothing for Granted," followed by the Substitution of Assertion for Proof—"Glib little Whiffets," and "Smirched Character."

IN his "Introductory," Father Lambert takes Mr. Ingersoll to task for having perpetrated gibe and jest, while complaining that his opponent had treated him with personal disrespect.

*Lambert.*—"You may outrage Christian sentiment, you may laugh and burlesque Moses and Christ, but you must be genteel, and polite, and nice when you speak of Mr. Ingersoll."

Does the Father not see that in the discussion carried on between Judge Black and Mr. Ingersoll, the Christian religion, and neither Mr. Black nor Mr. Ingersoll, was on trial? Moses—or whoever wrote the five books attributed to him—was also in the polemic "dock," with the leader of the American Bar, as the *New York Herald* ranked Judge Black (and we do not question this high estimate of his legal ability), for his counsel, and Col. Ingersoll as counter-advocate and accuser.

The people of the universe composed the jury. Let not an appeal to outraged "Christian sentiment" estop free, fair, and full investigation. We need not fear error "when truth is

left free to combat it." How could Mr. Ingersoll defend his positions at all if handicapped by a sentiment he deems spurious, and without shocking the feelings of those whose "sentiments" have been ingrained into their soul's soul? If he dispute the authority of the Catholic Church he shocks Catholic sentiment; if the doctrines of Calvin he outrages Presbyterian sentiment. Yet this may be done, vigorously done, without the least reflection on the character or sincerity of an opponent. But if the example be so pernicious, why does the Father follow it and even outstrip his adversary in a race so ignoble?

*Lambert.*—"Mr. Ingersoll found the legitimate field of wit and drollery preoccupied by Artemus Ward, Mark Twain, and others, with whom he could not compete. He sought new fields and, with a reckless audacity, selects that which the civilized world has always held sacred—Religion."

We ask, what religion? Whose religion? Religion in the abstract or some particular form of faith? If religion *per se* be a sacred thing, why should the Christian propagandist lay rude hands upon the heathen's idol, or defame the religions of Zoroaster, Gautama, and Confucius—religions ennobled by many sound doctrines and pure moral precepts? What right have we, logical or otherwise, in an argument with a dissenter, to *assume* our own religion as true—to elevate ourselves on theological stilts and imperiously demand a deference for our faith that is equally due to every creed which is honestly professed by intelligent men? Negation is often entitled to as much respect as affirmation. In regard to theological questions the chances in its favor are as a thousand to one; for we are assured that there can be but one true religion. If so, all others are spurious and false. Blame not the traveller who, in this interminable wilderness of beliefs, hesitates, and doubts, and distrusts his guide, while confident voices from every side

assure him that he is being led on to certain ruin. "Have faith," says the guide. "Whose faith?" asks the pilgrim. "My faith, *My faith*, MY FAITH," answer a thousand voices, with ever increasing emphasis. What can he do? He has but one alternative: either to use his own judgment with the aid of the best light he can obtain, or submit to be lead through darkness, he knows not where.

*Lambert.*—"All this time while he has been combining the professions of the philosopher, the humorist, and the ghoul, he has talked sweetly of delicacy, refinement, sentiment, feeling, honor bright, etc. All this time he has delighted in tearing, and wounding, and lacerating the hearts, and faith, and feelings of those by whose tolerance he is permitted to outrage the common sense and sentiment of Christendom."

We ask, is a faith, which is worth being preserved, liable to be torn, and wounded, and lacerated by some one who doubts, and by doubting damns himself? Oh! tender, brittle, fickle faith!

Again, are the hearts of the faithful lacerated by the gospel of love, which affirms that a God of justice and mercy infinite never could have justified slavery or polygamy—the butchery of children, nor the consignment of captive maidens to a brutal soldiery? Or, is the doctrine of an eternal hell so sweet and savory that its negation wounds and discomfits the hosts of Israel? May we not, without profanity, hope that between parent and child, husband and wife, there is no eternal barrier—between loving souls no spanless chasm? By such hopes are fond hearts rent in twain and Christian sentiment defiled?

You say it is by the "tolerance" of those whose feelings he outrages that he is permitted to speak his thoughts. No, Father, though a vile tyranny has popularized the words, there is no such thing as "religious toleration."

I worship the God of my choice, or none at all, if I like, not by tolerance but by *right*—a right inherent, inalienable; and, though not conferred, yet guaranteed us by our noble national and state constitutions. I know full well if theology could issue its mandates unrebuked by law that the scenes of past ages would be re-enacted. We rejoice in our deliverance from the bondage of superstition and its inquisitorial torments; but in the exercise of our liberty we enjoy only our rights, grudgingly accorded—*but all our own*.

If, as alleged, Mr. Ingersoll has advanced nothing new and his arguments are borrowed from Paine, Bolingbroke and others, why has such a bevy of writers, priests and preachers, essayed replies to his writings and lectures?

Please do not tell us what Celsus, Porphyry and Julian have said—names very unfamiliar to the popular ear—but redeem your pledge, granting “nothing, and taking nothing for granted.” Having thus promised, in the next paragraph you speak of the “proofs of Christianity to be found in the writings of the great Christian philosophers and theologians,” and you affirm that they never have been successfully answered. Perhaps not; but it seems that you have taken something for granted at the outset, and have substituted assertion for proof. You indeed say, “it is not Christianity that is on trial but Mr. Ingersoll’s article,” but forget not that that article necessarily involves the authenticity and credibility of the Old and New Testament Scriptures, and the intelligent investigator will desire to read, not a bald assertion that Mr. Ingersoll has been or can be refuted, but the refutation itself. But, in truth, are there no *new* issues raised in the present which were unknown to the past? Were those ancient men, Anaximander, Epicurus, Lucretius, or the more modern writers, such as Hobbes, Bolingbroke and Paine, acquainted with the discoveries of modern science, such as the great antiquity of pre-

historic man, his progress from a barbarous state to higher and still higher grades of civilization; or the negation, even by Christian geologists, of a universal deluge? Astronomy, geology, philology, paleontology and comparative anatomy have recently opened up rich treasuries of scientific fact which have a direct bearing upon the plenary inspiration of Scripture, and which Christian apologists cannot afford to ignore.

Yet the easiest way to gain a logical victory, in the eyes of the unthinking many, is to insist that an opponent is wanting in originality and has been answered successfully, away back in the world's history, by men of unpronounceable names, and of whom only the scholarly few have either read or heard. This cheap method of disputation is not suited to the requirements of the present age. But after centuries of repetition of effete dogmas, supported by arguments corroded by antique rust, does it become theologians to cavil about a want of originality in those who controvert their teachings?

Notwithstanding your promise to "analyze with careful scrutiny every statement he adduces, every inference he draws," you have failed to give even a fair synopsis of the arguments you attempt to confute.

But why indulge in wanton abuse? Why employ epithets vile? Foul words give no weight to statement; no point to argument.

If, indeed, you have, as you claim, exterminated your adversary; if you have "smirched his character" beyond rehabilitation, let pity constrain you, Reverend Sir, from further exercise of the severity of your wrath. Rather let your anger be stirred against the "glib little whiffets of his shallow school," while he, dejected and dismayed, sulks in his tent.

## CHAPTER II.

## REPLY TO CHAPTER I.

Priestly Metaphysics, according to which God, Time, Space and Matter must be Annihilated!—Freedom of the Will—Unsolved Problems.

IN the first chapter of the "Notes" we are treated to a metaphysical disquisition.

*Ingersoll.*—"The universe, according to my idea, is, always was and forever will be. . . . It is the one eternal being—the only thing that ever did, does, or can exist."

*Lambert.*—"When you say 'according to my idea' you leave the inference that this theory of an eternal universe never occurred to the mind of man until your brain acquired its full development."

How trenchant this logic! how irresistible its conclusion! The words, "according to my idea," are here said to imply primitive conception. Because I say "I have an idea," I leave the inference that no one ever conceived the same idea before.

Let us try the good priest's logic on himself. According to his idea the Catholic Church is infallible, the priest can forgive sins,\* and so of every doctrine of his church. *Therefore* his brain first conceived these dogmas. True our Reverend

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\* I had never supposed that forgiveness of sins by the priest was a dogma of the Roman Catholic Church, until I heard Father Lambert distinctly state the fact in a lecture delivered by him in Oil City, Pa. Before that time I had often occasion to defend his church against this charge, alleging that the priest claimed simply the power to *declare, ex officio*, forgiveness of sins already pardoned by Almighty God.

Father may claim that his faith is more than an "idea," but this only shows the superior modesty of Mr. Ingersoll. Pardon me, this is wasting powder on too small game. No reference to the Father, but to the sophistical averment he inadvertently let slip.

The remark made by Mr. Ingersoll was merely prefatory, and given to indicate his position to his adversary, and is followed in the next paragraph by the modest confession, "of course, upon a question like this, nothing can be absolutely known."

But let us come down to "hard-pan" and examine the Father's metaphysics. He says, "You [Ingersoll] affirm the eternity of matter. On this I reason thus :

"That which is eternal is infinite. It must be infinite because, if eternal, it can have nothing to limit it.

"But that which is infinite must be infinite, in *every way* [italics ours]. If limited in any way, it would not be infinite.

"Now, matter is limited. It is composed of parts, and composition is limitation. It is subject to change, and change involves limitation. Change supposes succession, and there can be no succession without a beginning, and therefore limitation. Thus far we are borne out by reason, experience, and common sense."

Waiving the question of the power of "experience" to bear us out in our ideas of the eternal, the infinite, and the illimitable, is it true that that which is infinite must be infinite in "every way?" Every way is indefinite, but let us suppose it means in every attribute.

The human soul at death, Scripture being the judge, starts on an eternal pilgrimage. It never dies. Its life is eternal life.

"And these shall go away into everlasting punishment: but the righteous into life eternal."—Matt. xxv. 46.

Yet who believes that the human soul is, in any of its attributes, equal to that Spirit which religious conception portrays as omnipotent, perfect in holiness, in justice, mercy and truth, whose days are from everlasting to everlasting? Yet as to infinity of duration *future*, the lives of angels and men are co-extensive with the life of Deity. So the Scriptures teach us. Space, which has been aptly defined as that which has its centre everywhere and its circumference nowhere, is infinite expansion but nothing more. It is therefore limited by unity of attribute. So of time: it is infinite duration only.

A line infinite in length, extending through space, may be imagined, or symbolized, as readily as we may symbolize space or eternal duration regarded as the sum total of infinite diurnal successions. Yet the supposed line would have infinite length without appreciable breadth or thickness. Therefore though infinite in one respect yet finite in others.

The same fallacy is perpetrated in the *sequitur* to the above: "Matter is limited and therefore finite, and if finite in anything, finite in everything; and if finite in everything, therefore finite in time, and therefore not eternal."

Does the good priest not see, his premises being admitted, that with one breath he has blown away the whole fabric of theology with its hope of heaven and fear of hell? How dear to the Christian believer is his hope of the resurrection of the body! But we are told: "Matter is limited and therefore finite, and if finite in anything, finite in everything; and if finite in everything, therefore finite in time, and therefore not eternal." The matter composing our bodies, according to the "Notes," is finite in that it had a beginning, is a composite, and is subject to change. Therefore finite in everything it cannot be eternal, but must fade away like the shadows which flit before us and are no more. So also of the

glorified body of the Lord. More painful still, according to priestly logic, God himself, with matter, time, and space, must cease to be. It will scarcely be denied that even he is limited by the attributes of his own being. Again, it is inconceivable that he could annihilate space, create a being equal to himself, or make the diameter of a circle equal to its circumference. Dr. Adam Clark, in his posthumous work on theology, says that God can do anything which does not involve contradiction or absurdity. How we are to determine what proposition involves contradiction or absurdity he has not informed us. How he knows that the creation of matter out of nothing—which is the old way of putting it—does not involve contradiction *and* absurdity we are not told. To our mind the act is inconceivable. Be that as it may, here are limitations even to divine power, and, "if limited in any way," he cannot be infinite; if not infinite, not eternal; and, if not eternal, he must cease to be!

The Pentateuch portrays God as of human form, after whose image man was made. "And they saw the God of Israel," etc.—Exodus xxiv. 10. "And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock: And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by: And I will take away my hand, and thou shalt see my back parts: but my face shall not be seen."—Exodus xxxiii. 21, 22, 23.

This was the anthropomorphic idea of early history. Anon, since men's ideas became less gross, God has been viewed as a Spirit, whom the heaven of heavens could not contain. Interpretation has grown gray in attempt to conform these two opposite ideas to each other without disturbing the harmony of Scripture. The method of reconciliation is this: the advanced idea being accepted, the older and less spiritual one

must *mean* the same, though, according to the plain words of Scripture, it means the very reverse.

*Lambert.*—"If this universe of matter alone exists, the mind, intellect, or soul must be matter or a form of matter," etc.

Certainly, but this is but to affirm that all that is is all that is. But those who hold that matter always existed may yet claim that within its folds were enwrapped all of the phenomena of past, present, and future time, including animal and vegetable life, gravitating forces, etc. No one, so far as I know, regards thought as a material substance, although born of materiality, or expressed from its inter-relations. So also of gravity.

But the Father, from words unsaid by his opponent, depicts fearful consequences; such as, that the free agency of man is destroyed, and that he becomes a mere pile of drift floating up and down the ocean of life whither wind and current may carry him.

*Lambert.*—"The forces that govern matter are invariable. From this it follows, that every thought of the philosopher, every calculation of the mathematician, every imagination and fancy of the poet, are mere results of material forces, entirely independent of the individuals conceiving them."

How they can be "entirely independent of the individuals conceiving them," in any rational view of the case, appears to us an insoluble mystery. Perhaps, however, the Father intended to have said, entirely independent of the *volition* of the individuals conceiving them.

But will it be affirmed that mind, in its conceptions and the moral results which follow them, is entirely capricious? That it is not governed by laws germane to its own nature? Were one sufficiently skilled in mental mathematics, and knew all of the factors which go to make up a moral or intellectual

problem in relation to human thought and action, could he not predict results? Is not man, when free to act, controlled by the strongest motive or motives? If the individual nature of a man impose no limits upon choice, how can we predict that if Washington had lived another year, conditions having been favorable to such result, he might not have betrayed his country? The truth is, in the universe of mind there are many unsolved problems; and this, the question of volition, is one of them. The action of mind is subtle, and the data from which we would judge of its attributes and essence are wont to elude our grasp. We know something of mind from what is called self-consciousness—something from intercommunication with the thoughts and feelings of others, but of that something those who are the wisest dogmatize the least.

## CHAPTER III.

## REPLY TO CHAPTER II.

Law—Laws and Nonentities—An Insane Conclusion—The Inductive and Deductive Processes of Reasoning—Witches, Heretics and Unbaptized Infants—Cruelty of Dogmatism—Small Criticisms—Definition of Law, etc.

IN Chapter II. of the "Notes" we are met by this surprising declaration :

*Lambert.*—"The idea of law in general is, and must be, prior to the idea of particular laws."

Our wonder at this postulate is heightened when we read in subsequent chapters of the "Notes" that justice, larceny, industry, prosperity, etc., are mere abstractions, and that abstractions are nonentities and "have none but abstract consequences, which are no consequences at all." Yet law is no less an abstraction than justice. Then we must conclude that we gain a knowledge of particular laws by means of a *non-entity* "which exists intuitively in the mind!" To avoid this insane conclusion we take issue with the Father, and say, that we do not usually formulate an abstraction, nor avail ourselves of one already formulated or intuitively existing in the mind, and then, by travelling downward, discover the differentiations of its actions. Suppose we see for the first time that molten lead when precipitated from a shot-tower, rain-drops falling from the clouds, and the dew-drops pendent on blades of grass, all assume a globular form. We inquire, why is this? and the inquiry leads to the discovery of a tendency in all liquid substances to draw towards a common

centre. This uniform tendency or apparently inherent principle we name "attraction." We look further and note a tendency in liquids to rise in a tube; that, contrary to its usual action to descend towards the earth, water rises through porous substances, such as sponges, sugar, etc. We name this principle which so inheres in matter, and produces this effect, "attraction" also; for, though it differs from the former kind, it is akin to it, as it results from a supposed affinity of the particles of matter for each other.

Hence arises our conception of what we term the laws of attraction of various kinds; *i. e.*, the rules or modes of action governing inanimate matter under certain conditions. When we further see that all nature is controlled by principles of action, modified only by changes of relation and condition, we arise to a conception of law in its abstract sense. Thus we ascend from effect to cause, from the special to the universal. This is known as the Baconian or inductive process, though formulated by Aristotle, and employed by child and sage alike, ever since thinking man essayed a solution of the mysteries of the universe.

"We say," says the Father, "a particular law is a law because it corresponds with the *form* of law which exists in the human mind."

If by "form of law" be meant the plasticity and innate adaptability of the mind to receive impressions of facts and principles relating to the universe external to itself, we are in full accord with the last quoted dictum. There *is* a concordance between those things external to man and his internal or spiritual being—a relation analogous to that which exists between his body and the food he takes to nourish it. But we fear this theory will be found destructive of the fabric the Father is attempting to support.

Two kinds of argument may be employed to reach a con-

clusion or prove a fact. We have referred to one, the *inductive*. This kind always begins to rear its logical structure by laying its foundation on the solid substratum of fact—building upwards until the last embellishment is given to the golden-pointed spire of truth.

The other, the *deductive* process, is more metaphysical and begins by assuming that the mind is a microcosm—a miniature universe—and hence, that there is a correspondence between all things external to man and his intellectual and moral attributes. Its appeal is to consciousness, feeling, affection, etc.

Both modes are legitimate, and to the honor of the deductive be it said that by it have been anticipated certain grand expositions of scientific facts, first deductively realized and proclaimed, and afterwards experimentally demonstrated. Of course this method lacks the certainty of the inductive and is more liable to abuse.

By the inductive method we are taught that fire will burn, and that heat, at a given temperature, will reduce certain metals. By it we know that the tendency of crime is to the loss of fortune and reputation. But if we see for the first time a strong man maltreat an infant our nature revolts. Why? The concord that exists between the external and internal is rudely shocked, and we instinctively rebel against the act of cruelty. So, when told that witches should be burned and heretics tortured and slain; that there is a hell prearranged for adults, and a limbo for babies born out of reach of the baptismal font; the human heart, when not obdured by a soulless theology, abhors the teachings. Witches—those non-existent creatures of superstitious fancy—burned in the persons of innocent men, women and children who, cowed by a faith so dark that the Egyptian plague of darkness was sunlight to it, *confessed their guilt*. And heretics, roasted on the gridiron of persecution. Think of it!

And the infant who may never reach the confines of heaven to say to the mother who bore it, "Farewell, mother; the God of *tender* mercy has forbidden it; never again shall I be enfolded in thy loving embrace to the heart whose pulsations fed me with the life-current." The soul of humanity sickens and revolts at doctrines so hideous, because they shock the moral and affectional harmonies of that nature "which God has created for nobler purposes" than the acceptance of the doctrine of eternal hate.

All honor to the deductive philosophy, for it teaches us that if you pile syllogisms mountain-high, and dogmas to the infinite, the human heart will still be loyal to love. That the mother will yet cherish her babe, and if need be invade limbo to find it: though her first embrace should be the last, yet would eternal raptures seem centred in one moment of maternal joy.

But Mr. Ingersoll says, "Water always runs down hill," and the Father protests because water sometimes evaporates and goes up into the clouds. Fire also demoralizes it; even vegetables seduce it by capillary attraction. We might add that, perchance, a servant maid carries a bucket of water up hill; therefore, water does not *always* run down hill. Surely this baby is too small to whip. But suppose we retort by a quibbling process quite as rational.

*Lambert*.—"The forces that govern matter are invariable." If so what becomes of miracles? The Father no doubt intended to be understood as having affirmed that the forces of matter are invariable unless when interfered with by some superior force.

He wrote with sufficient precision; for no one can, while announcing general principles, stop to note every particular exception, and no rational man expects it.

*Lambert*.—"A stone thrown up falls." Yet it may not; it

may find lodgment in its upward course. This is "small talk," and used only to show the dignity of a philosopher and divine who forces us, by parallel comparison, to show that priestly arguments are lighter than "the stuff which dreams are made of."

Issue is also taken on the definition of law. Perhaps one has not yet been framed which is not liable to justly adverse criticism.

Blackstone defines law as a rule of action, and as applying to all kinds of action, whether animate or inanimate, rational or irrational. I might define natural law, in its general sense, as a governing principle or force. Yet I do not believe the common sense of the world will remain suspended, while Blackstone, Ingersoll, the good priest, and my humble self contend about a word which all rational men understand, but which no one may be able to define with entire exactness.

But, pray, consider the definition of the laws of nature as recorded in the "Notes."

*Lambert.*—"The laws of nature, then, as commonly understood, are *the uniform action of natural forces expressed in words.*"

So we are to infer that if men were speechless, and could not by writing *express natural forces in words*, the laws of nature would be *non est*, and the universe plunged in chaos! The good priest has only confounded law with our conceptions of it, as "expressed in words."

Hamlet, it would seem, was not amiss in his answer to Polonius. "What do you read, my lord?" "Words, words, words." A pot-pie might be defined as a composite of dough, meat, butter, pepper and salt, *expressed in words*. The poor mute most forego the delicious repast.

## CHAPTER IV.

### REPLY TO CHAPTER III.

The Black Flag—More Metaphysics—"Pure Act"—Can we Know that God Exists?—Difference between Knowledge, Belief and Opinion—Human Ignorance—The Right to Express an Honest Opinion—The Modesty of Science—Moral Right and Legal Right—Martyrs to Truth; the Debt we Owe Them.

THE Father, in his "touch of metaphysics," his "tail-piece," etc.—choice diction for a priest; but so he heads his chapter—reminds us of the Scotchman's definition of metaphysics. "When," said he, "a man talks that to another which the other man don't understand and he don't understand himself, *that* is metaphysics."

Our Father at the outset hoisted the black flag. He would neither give nor take quarter. Nothing was to be taken for granted on either side. Let us see how well the promise has been kept.

*Ingersoll.*—"To put God back of the universe compels us to admit that there was a time when nothing existed except God."

*Lambert.*—"It compels us to admit nothing of the kind. The eternal God can place an eternal act. His creative act could, therefore, be co-eternal with his being. The end of the act—that is, creation—could be co-extensive with the eternal act, and therefore eternal. To deny this is to affirm that there could be a moment when the eternal and omnipotent God could not act, which is contrary to Christian teaching."

But what you call "Christian teaching" is the very thing

in controversy. What right have you to *assume* the point in dispute as true? This is not only taking something, but everything, for granted. But you say, "the eternal God can place an eternal act." Reader, what is the placing of an eternal act? It is a conundrum, which we give up and pass to you.

"To put God back of the universe" is certainly to affirm that in time or order of being he antedates the universe. If this be not so, what becomes of the dogma that God created matter "out of nothing?" Can you conceive of such a creative act, without a time or point in infinite duration when it was performed? Try it.

We are told in the "Notes" that, "before creation was, time was not." This as poetry may pass, but as a fact it is inconceivable. But if true, how do we know it to be true? We are also informed that reason teaches that the universe could have been created from all eternity. Whose reason? What grounds have you for saying that reason teaches such an incomprehensible proposition? Create means to make, to bring into being. How, then, can anything be made or brought into being "from all eternity?" To say that God could create anything the existence of which was co-eternal with his own being, is to affirm the possibility of God having created himself. It is said that God is self-existent, but never has theology been plunged in the delirium of nonsense so far as to affirm that God was his own creator. But if it be true that the universe was always created, it must have existed "from the beginning." That is, there never was a time when it was not. Precisely what Mr. Ingersoll asserts. How pleasant it is to see extremes meet! to behold the good Father and Mr. Ingersoll, as in this case, clasp each other in logical embrace. "We may be happy yet."

We are told that "God is *pure act*, the source of origin of

all activity and life." How there can be "pure act," or any other act without an actor, is another riddle to which we succumb.

When the Father says that "Kant held that we can have absolute certainty of nothing; *which is equivalent to a denial of both God and the universe*" (the italics are ours), we dissent. Uncertainty is neither affirmation nor denial.

*Lambert*.—"We know not God absolutely, but we know certainly that he is."

I do not deny his existence, but can we *know* that he exists? Bishop Alexander Campbell, who, if not the founder, was the "head-light" of that church of worthy people known as "Christians" or "Disciples," of whom Judge Black said, "I never stood before as great a man," said: "*Knowledge* comes to us through the senses; *belief* from evidence presented to the mind; *opinions* are the result of our reasonings." I quote from the memory of readings of thirty years ago, and though I may not do entire justice to the language of the grand old Christian warrior, I feel certain that I faithfully reflect his meaning.

If, then, knowledge comes to us through the senses, unless there be a sixth sense, how can we *know* that God *is*, even though to us our belief be the equivalent of knowledge?

*Ingersoll*.—"What we know of the infinite is almost infinitely limited; but little as we know, all have an equal right to give their honest thought."

*Lambert*.—"Has any man the right, common sense being the judge, to talk about that of which his knowledge is almost infinitely limited?"

Yes; but in return we inquire, is not the knowledge of every one, yea, the combined knowledge of all men of all time, "almost infinitely limited" in regard to that infinity which is above, below and around us? Infinity! we name thee, but

know thee not. With thine all-comprehensive expanse, thy circling worlds, and blazing suns, and microscopic wonders, and mysteries of life and spirit, how little, infinitely little, can we know of thee at best! Newton with his peerless intellect, after a lifetime of devotion to science, in view of what he knew as compared with the great unknown, likened himself to a child standing by the margin of the sea and toying with the pebbles upon the beach. This bespoke the modesty of true science. Let theology imitate its humility if it desire to gain or retain the confidence of thinking men. But because Newton confessedly knew so little, should he not have spoken at all? Shall only those speak who arrogate to themselves the perfection of knowledge? If so, the miracle of old shall repeat and multiply itself, and asses shall speak while wise men remain silent.

*Lambert.*—"All may have an *equal* right to give their honest thoughts, but none have the right to give their honest thoughts on all subjects and under all circumstances."

Certainly not; and no one has claimed such a right. But why does the Father blend things which have with things which have not been said, and then give a sweeping denunciation of the "pool?" Why tie a live man to a corpse, and, because the corpse should be buried, dump the living and the dead in a common grave? Why does the Father lead his thousands of readers, who never have and never will read Ingersoll, to believe that he has uttered words and sentiments which he has never said nor thought? Is truth so weak that it is necessary for its advocates to defend it by false implications, which charity and politeness alone constrain us from calling wanton? Again—

*Lambert.*—"The honesty of a thought does not give weight, or importance, or truth to it."

No one has affirmed that the honesty of a thought makes

that thought true, though in many respects it gives weight and importance to it. As to him who conceives it, it determines his moral right to utter it, and stamps him, in some degree, as a truthful man or a liar.

*Lambert.*—"Thought must be judged with reference to its truth, and not with reference to the honesty of him who thinks it."

Granted; but who is to be the ultimate judge of its truth?

*Lambert.*—"This plea of honesty in thinking is a justification of every error or crime, for we must, in the very nature of the case, take the thinker's word for the honesty of his thought."

Not always; for his acts may give the lie to his words. But what is the Father warring with, and what is his doctrine on the subject of "free thought?" Mr. Ingersoll has said that we know little of the infinite, but that all have an equal right to express their honest thoughts on the subject. Does the Father deny this proposition? Can he do so without laying his logical axe at the very root of the tree of religious liberty? Such denial would imply that the fires of the inquisition are only smouldering, and are ready to break forth into a flame whenever and wherever bigotry becomes the ally of physical power.

*Lambert.*—"The right to give an honest thought implies the right to realize that thought in action and habit."

Here two distinct things are confounded; namely, *moral* right and *legal* right. Which is meant? The moral right to do what one conceives to be a duty can only be denied by affirming that a man is morally right in refusing to do what he believes to be right, and in doing what he believes to be wrong. Guilt may be incurred by insufficient examination in regard to the moral quality of thoughts and acts, for no man has the moral right to neglect opportunities of enlightenment; but can any one affirm that a man should do what he thinks

is wrong, or refrain from doing an act which his conscience tells him he should do? The solution of the apparent difficulty is this: the *moral* nature of an act is not determined by the mere act itself, but, measurably, by antecedent circumstances and conditions, proximate and remote.

*Lambert.*—"I take it, then, that in claiming the right to give your honest thought you claim the right to promulgate that thought and put it in practice in the affairs of life."

In a general way, yes. But what is the negation of this right? *You have no right to promulgate your honest thought, nor put it in practice in the affairs of life!* But if certain honest thoughts we may and others we may not express, tell us, pray, those we have license to utter.

The truth is we have no standard of right and wrong to which we can appeal without liability to error. You say, "yes, the will of God." But how do you determine that will? Protestants say, by the Bible alone, and may add, in the words of Chillingworth, "the meaning of the Bible is the Bible." But has that "infallible rule" brought Protestants to an agreement in regard to important doctrines, or kept them from perpetrating deeds in the name of religion at which we shudder?

The Catholic rule is the Bible, tradition, etc., as interpreted by the church. But has that standard stayed the hand of persecution, or kept the church and its most honored adherents from perpetrating what are now regarded as the most revolting crimes?

The standard of right and wrong, whatever rule may be professed, is in the mind and heart of man, and has varied from age to age as he advanced from the barbarism of the past to the comparative enlightenment of the present. As our knowledge of natural science, so our knowledge of the rules of morality, has come to us by slow degrees, and is not

perfect yet. By the old rule it was right to cremate witches and heretics. Witches, under the present *regime*, are regarded as phantoms seen through the mists of ancient superstition, and heretics are considered as sincere even if mistaken men.

If the tree be known by its fruit, what shall we say of "infallible rules" as adopted and applied by the religious world? They have nourished superstition, fostered moral cowardice, repressed knowledge, blinded the eyes of reason, inspired wars the most deadly and unrelenting, manacled the slave, crucified free thought, and put to death, by tortures the most cruel and ignominious, the noblest heroes who ever flashed the light of intelligence and moral truth, in their grandest aspects, upon this benighted world.

When through the vista of past centuries we view the darkness which enveloped humanity as with a pall in contrast with our present enlightenment, moral and intellectual; when we see proscription giving way to freedom of thought, love supplanting hate, and holy deeds of charity performed between descendants of those who tortured and killed the living and dismembered the dead, we justly glory in the light of our present civilization. But let us not in self-gratulation forget those martyrs of the past, free in thought, truthful in word, holy in purpose, noble in deed, whose funeral pyres, ignited by the hand of persecution, created to so great an extent that light which is the glory of the past, joy of the present, and hope of the future.

## CHAPTER V.

## IN REPLY TO CHAPTER IV.

The Common Scold—The Cotton of Catholicity—The Argument from “Design”—Eternal Succession of Being—Plurality of Gods—The Fall of Man—Is it Just that Animals should Endure Uncompensated Suffering because “In Adam’s Fall we Sinned All?”—Divine Mercy not a Sin-License.

THERE is so much of the method of the common scold in the “Notes” that the task of review becomes an unpleasant one.

*Ingersoll*.—“It will not do to say that the universe is designed, and therefore there must be a designer.”

Listen to the profound comment of the Father:

*Lambert*.—“Why not, if all have a right to give their honest thoughts?”

Is such stuff the cotton of Catholicity with which it closes the eyes and stops the ears of its votaries? Does not the Father *know* that the words, “it will not do to say” imply only that it is not *logical* to say, but by no means that those who believe in the argument from design have no moral right to advance it?

I am not indisposed to admit that there is great force in this argument. John Stuart Mill advised the theist to stick to it as his most available defence against atheistic encroachment. Dr. James McCosh, who, in his work on “Christianity and Positivism,” gives one of the strongest presentations of the argument, referring to Mr. Mill’s remark, says (I quote from

memory), that, in this instance, he will follow the advice of an adversary.

Still, the argument has its difficulties, as some of the most learned of the advocates of Christianity have admitted. Rather in a spirit of exposition than disputation I will mention some of them. Briefly stated the argument from design is this: the works of nature show design; design implies a designer; hence God. Some have believed in an eternal succession of being; and, unless disproved by science, it is difficult to logically controvert the possibility of such succession.

We can as readily apprehend the idea of a chain composed of successive links co-extensive with space as we can the infinite extension of space itself. Again, the belief in a plurality of gods meets us as a doctrine held by some of the greatest minds of antiquity, and which in former times was believed in by the great majority of the ignorant and educated. Even the Jews believed that the heathen gods were real deities, though far inferior to Jehovah. Christian theology, also, affirms that there are three Gods, co-equal and infinite in every divine attribute, although declaring that the Three, in some inexplicable sense, are one. But in the statement of this doctrine and its consequences Catholics and Protestants do not agree: the one holding that Mary was the Mother of God, the other repudiating this dogma. Nor is this divergence of belief barren of important differences; for, if the Catholic be correct, the Protestant is withholding praise from one to whom reverence is due as unto the next to God in glory and honor; while, if the Protestant is right, Mariolatry is idolatry.

*Ingersoll.*—"Was there no design in having an infinite designer?"

*Lambert.*—"None whatever, because there can be nothing back of an eternal designer."

Certainly not; but the "eternal" part of it is the very ques-

tion in debate. Thus is assumed, by one dash of the pen, the point in dispute.

*Ingersoll.*—"It is somewhat difficult to discern the design or the benevolence in so making the world that billions of animals live on the agonies of others."

*Lambert.*—"Until you prove that God so made the world that billions of animals live on the agonies of others, you are not called upon to discern design or benevolence in this agonizing state of things. It does not follow because agony and suffering exist that God designed it to be so. It is for you to prove that God designed this suffering before you should attribute it to him. You should be just—even to God."

Can it be possible that Father Lambert fails to see the issue raised by Mr. Ingersoll's remark? or that he is ignorant of the scientific facts to which he alludes? or—no, he would not *intentionally* mislead those whom it is his duty to point heavenward. Therefore I say—for I think I understand the Father—that he attributes all of the suffering in the animal kingdom to the primal sin of Adam. If not, if God did not design it, to what does he impute that suffering? We find from the conformation of the teeth, stomach and other structural parts of animals, that some were made carnivorous, *flesh-caters*; others herbivorous, *feeders on plants and trees*; yet thousands of years before man inhabited this globe, we are told by those who have delved the deepest into this "rock-ribbed earth" and brought to the light most of its hidden secrets, that flesh has nurtured flesh, torn by the stronger from the bones of weaker animals—the herbivorous becoming the victims of the carnivorous, who devoured also the weaker of their own species. The scales of fishes and bones of animals found in the excrements of extinct animals prove these facts beyond scientific doubt.

Had we the ability, we could not in an essay like this in-

corporate a treatise on geology or paleontology; but we have asserted only facts known to the merest tyros in these departments, and asserted by men the best informed in these sciences, and of almost every grade of religious faith. Why should Christian teachers ignore these facts, and attempt to brush them away by the force of an obscure sentence?

If design can be seen in nature, the teeth, stomach, etc., of animals indicate that they were *originally* intended to feed upon each other—the weaker and more innocent to be devoured by the stronger and more savage. Such is the order of nature, and ever has been, according to the "testimony of the rocks." If, then, death and suffering did exist before human transgression (as science teaches us it did), why claim that, contrary to all analogy, *the effect goes before its cause*? Or, if it be true that there is one exception, to the otherwise universal law, that the cause in the order of time *precedes* its effect, it is incumbent on those who assert it to prove it—and that by the most irrefragable evidence.

*Lambert.*—"God made man a free agent. . . . But man abused the gift of liberty, and, in so doing, produced discord in universal harmony. . . . He betrayed it [his trust] and thus became a victim of the disorder he himself produced. The agent is responsible to his principal, and a failure to perform the duties assigned him brings upon him punishment and disgrace."

Be it so, and, waiving the hardship to prattling infancy, in that the child must suffer for sin committed six thousand years before it was born, does it seem just that dumb brutes should endure uncompensated suffering because

"In Adam's fall  
We sinned all?"

You may be right in your picture of a world where all

things dark and mysterious to us here will there be illumined by heavenly light. I hope so.

It is said that Agassiz believed in the immortality of fishes—at worst a beautiful conceit, which showed the goodness of the great man's soul. But no heaven could we covet where we must lose the identity of self—forget the past with its memories of moral battles fought and won—of friendships so dear and loves so holy that heaven would not be heaven if it denied their continuance. Picture not to us, “beyond the parting and the greeting,” a heaven darkened and made desolate by the absence of loved ones, in their eternal banishment made translucent by the lurid glare of hell. Those of us dissenters who revere a Supreme Spirit bow not to a Moloch, with fiery outstretched arms, waiting to receive helpless victims consigned to him by soulless dogma; but a being whose love extendeth to all, and whose “mercy endureth forever.”

Yet let no one have the temerity or ingratitude to construe that mercy into a sin-license. Suffering in the moral world is the child of violated law, and, if the soul survive the decay of the body, we cannot conceive why God is under greater obligation, or is more willing, irrespective of our own efforts, to save us from the consequences of our sins hereafter than in our present state.

## CHAPTER VI.

### REPLY TO CHAPTER V.

Mr. Ingersoll's Reply to the Argument from "Design"—Self-existence Alleged by Father Lambert to Imply the Infinity and Perfection of every Attribute; the Fallacy of the Doctrine—"Infinite Justice" a Redundant Expression; the Word *Just* not Logically Admitting of Degrees of Comparison—God Supposed to be Flattered by Complimentary Words—The Finite Cannot Measure the Infinite, but may Test its Nature and Quality—Opinion, Good or Bad, is Judgment.

To do justice to Mr. Ingersoll, as well as to show how fragmentary are the Father's citations from him, I will quote, somewhat at length, Mr. Ingersoll's reply to the argument from design. I will do justice even to an infidel!

*Ingersoll.*—"I know as little as any one else about the 'plan' of the universe; and as to the 'design' I know just as little. It will not do to say that the universe was designed, and therefore there must be a designer. There must first be proof that it was 'designed.' It will not do to say the universe has a 'plan,' and then assert that there must have been an infinite Maker. The idea that a design must have a beginning and that a designer need not, is a simple expression of human ignorance. We find a watch, and we say: 'So curious and wonderful a thing must have had a maker.' We find the watch-maker, and we say: 'So curious and wonderful a thing as man must have had a Maker.' We find God, and we say: 'He is so wonderful that he must not have had a Maker.'

"In other words, all things a little wonderful must have been created, but it is possible for something to be so wonderful that it always existed. One would suppose that just as the wonder increased the necessity for a Creator increased, because it is the wonder of the thing that suggests the design of creation. Is it possible that a designer exists from all eternity without a design? Was there no design in having an infinite designer? For me it is hard to see the plan or design in earthquakes and pestilences. It is somewhat difficult to discern the design or the benevolence in so making the world that billions of animals live only on the agony of others. The justice of God is not visible to me in the history of this world. When I think of the suffering and death, of the poverty and crime, of the cruelty and malice, of the heartlessness of this 'design' and 'plan,' where beak and claw and tooth tear and rend the quivering flesh of weakness and despair, I cannot convince myself that it is the result of infinite wisdom, benevolence and justice."

In the brief excerpt which the Father quotes from the above, "The justice of God is not visible to me in the history of this world," Mr. Ingersoll only states an orthodox sentiment, a sentiment proclaimed from the pulpit thousands of times every week. It accords with the teachings of Scripture; it is the oft sad refrain of the songs of the modern Zion, and of afflicted, pious hearts everywhere. All say, "we know not why it is that sin defiles us, that sickness tortures us, and that death, cold, ghastly death, is the conqueror of all." But the Father, in his haste to vanquish his adversary, selects the passage of all others the least obnoxious to orthodox criticism.

*Lambert.*—"If there is an infinite, self-existent being, he must, from his very nature, be infinite in everything; and, if in everything, infinite in his justice. To assert that he is not

infinitely just is to deny his existence, but your statement supposes his existence, and therefore grants his infinite justice."

All this is mere assertion without attempt at proof. It is worse; it is an unintelligible medley. Suppose we had never before heard of God, and were told for the first time that he is a self-existent, infinite being, would not our first inquiry be: "Infinite in what?" If assured that he is infinite in every holy attribute, would we not further ask: "How do you know it?" The Scriptures do not deal in this kind of patristic logic, but refer us to the works of God, and to his providential care over his creatures, in attestation of his goodness, and to his punishment of vice and reward of virtue, as proof of his justice. But to dispose of the *assertion* that infinity of being combined with self-existence implies "infinite justice," we remark, that infinity can scarcely be predicated of justice, and it is doubtful whether any attribute can be properly described as infinite, which does not admit of degrees of comparison. We cannot say with philosophical propriety—just, more just, most just. When we say just, we have expressed a quality or attribute in its fullness. Conventionally speaking, and for convenience, we employ the words "more just" and "most just," as when we say, A is a more just judge than B; or, as we say that one mathematician is *more correct* than another. But philosophical diction is not so indulgent to us; for when we wish to draw an important conclusion by the use of words, we should employ them with regard to their strict meaning. But "infinite" is a word which strikes the popular mind as exceedingly eulogistic, and it can scarcely realize that when we call God *just* we have accorded to him as great praise as when we declare him "infinitely" just. Neither can any being be more than perfect. Therefore we ascribe to deity as complete and entire perfection when we say that he is perfect as when we say that he is *infinitely* perfect.

We may concede the perfection of his every attribute, and aver that he is infinitely wise, infinitely glorious, etc.; but to say that he is infinitely perfect or infinitely just is as redundant as to describe an object as infinitely round or infinitely square. We multiply words without addition of meaning when we say more than that one is round, the other square. No man is truthful who will tell one lie. He may approximate truthfulness, but he is not completely, absolutely—in short, he is not truthful; or, as one lexicon defines the word, he is not “*wholly* full of truth.” In this definition the word “wholly” is superfluous. We read of infinite fullness. Can a vessel be more than full? We so often confound poetical with philosophical diction; the figurative with the real; the double superlative of adoration and affection with the literal realities of fact, that we do injustice to both poetry and philosophy.

Passing this, how do we know that self-existence necessitates the possession of any specific qualities, good or bad? The oldest man is not always the best or wisest, and neither power nor wisdom measures the justice of men; why should they the ethics of deity? The truth is, fear constrains the theological world to adopt certain dogmatic and complimentary forms of expression when speaking of deity. Likening the infinite to the finite—the human to the divine—it is supposed the *vanity* of God delights itself in adulatory phrases and in the self-abnegation of his subjects. That he is especially glorified by the abasement and self-imposed torture of his creatures—such are the conceptions born of fear.

*Lambert.*—“The finite cannot be the measure of the infinite. God’s justice is infinite; the human mind is finite. Hence the latter cannot be the measure of the former.”

We are here told, “The finite cannot be the measure of the infinite.” True, but it may test its nature and quality if it

may not measure its extent. We know enough of space included between two material objects to render it inconceivable to us that space, in any part of the universe, can differ from it save in extent.

You say that "God's justice is infinite;" we admit its perfection, but the question is whether the God of *your conception* is just. If we know aught of God we are compelled by the laws of our mental and moral being to judge him. If we say that he is righteous we pronounce judgment upon him, which, according to the Father's logic, we cannot do, because the finite cannot judge the infinite. And if not, we can neither affirm nor deny his justice, nor any other of his attributes; and, with regard to his character, the human mind must ever remain in *equilibrio*. The Father (p. 43, 4th ed.) virtually concedes the right of examination but not of judgment. But it is apparent that if we have the right to think and examine any subject, it must be with a view to the formation of an opinion in regard to it, and *opinion* is *judgment*.

## CHAPTER VII.

## REPLY TO CHAPTER VI.

The Priest "Begg the Question"—Should we Pin our Faith to the Sleeves of Great Men?—The Spirit of Inquiry in the Air—Subtle and Ingenious Argument from *Brownson's Quarterly Review*; its Fallacy—Logic and Logical Quibbles—Good-bye to Metaphysics—Is the Bible Inspired?

INGERSOLL.—"This question cannot be settled by saying that it would be a mere waste of time and space to enumerate the proofs that show that the universe was created by a pre-existent and self-conscious being."

The learned priest takes issue with this statement and claims that Mr. Ingersoll is refuted by his, the Father's, avowal, that the books are full of refutations of Mr. Ingersoll's arguments, and of proofs positive of the doctrines he controverts! Considering that the good priest is a volunteer, and not, like me, invited to join the intellectual tourney, would not a little modesty on his part become the situation? Should he not, at least, name the books where those invincible proofs may be found? for he says, "it would appear you are ignorant of these proofs." We are told, "The wisest and greatest of mankind have known, studied and pondered these proofs, and been convinced by them." Francis Bacon was termed by a great poet the "greatest and wisest," even if the "meanest, of mankind," yet he believed in witchcraft; and because he did shall we endorse the delusion? He did not believe in "Catholicity," nor did Milton, nor Newton; will *you* therefore renounce it?

This is the nineteenth century. The spirit of inquiry is in the air, and pervades every avenue of knowledge. With untiring vigilance it watches every new development, and re-examines every scientific fact, every dogma, every metaphysical conclusion, be it old or new. No impediment can stay the grand current of human thought.

We are glad to publish, word for word, the argument in proof of the existence of God, taken from *Brownson's Quarterly Review*, and which is incorporated in the "Notes." It is marked by a subtlety and ingenuity of logic which must command respect even with those who dispute its conclusions. It runs thus: "I allow you to doubt all things if you wish, till you come to the point where doubt denies itself. Doubt is an act of intelligence; only an intelligent agent can doubt. It as much demands intellect to doubt as it does to believe, to deny as it does to affirm. Universal doubt is, therefore, an impossibility, for doubt cannot, if it would, doubt the intelligence that doubts, since to doubt that would be to doubt itself. You cannot doubt that you doubt, and then, if you doubt, you know that you doubt, and there is one thing, at least, you do not doubt, namely, that you doubt. To doubt the intelligence that doubts would be to doubt that you doubt, for without intelligence there can be no more doubt than belief. Intelligence then you must assert, for without intelligence you cannot even deny intelligence, and the denial of intelligence by intelligence contradicts itself, and affirms intelligence in the very act of denying it. Doubt, then, as much as you will, you must still affirm intelligence as the condition of doubting, or of asserting the possibility of doubt, for what is not cannot act.

"This much, then, is certain, that however far you may carry your denials, you cannot carry them so far as to deny intelligence, because that would be denial of denial itself.

Then you must concede intelligence, and then whatever is essential to the reality of intelligence. In conceding anything you concede necessarily all that by which it is what it is, and without which it could not be what it is. Intelligence is inconceivable without the intelligible, or some object capable of being known. So, in conceding intelligence, you necessarily concede the intelligible.\* The intelligible is therefore something that is, is being, real being, too, not merely abstract or possible being, for without the real there is and can be no possible or abstract. The abstract, in that it is abstract, is nothing, and therefore unintelligible, that is to say, no object of knowledge or of the intellect. [?] The possible, as possible, is nothing but the power or ability of the real, and is apprehensible only in that power or ability.

"In itself, abstracted from the real, it is pure nullity, has no being, no existence, is not, and therefore is unintelligible, no object of intelligence or of intellect, on the principle that what is not is not intelligible. Consequently, to the reality of intelligence, a real intelligible is necessary, and since the reality of intelligence is undeniable, the intelligible must be asserted, and asserted as real, not as abstract or merely possible being. You are obliged to assert intelligence, but you cannot assert intelligence without asserting the intelligible, and you cannot assert the intelligible, without asserting something that really is, that is, without asserting real being. The real being thus asserted is either necessary and eternal being, being in itself, subsisting by and from itself, or it is contingent and therefore created being. One or the other we must say, for being which is neither necessary nor contingent, or which is both at once, is inconceivable, and cannot be asserted or supposed.

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\* In assenting to the fact of doubting the intelligible is the intelligence doubting, and there is required no other "intelligible," which satisfies the requirement for something intelligible without postulating any reality besides the intelligence.

"Whatever is, in any sense, is either necessary and eternal, or contingent and created—is either being in itself, absolute being, or existence dependent on another for its being, and therefore is not without the necessary and eternal, on which it depends. If you say it is necessary and eternal being, you say it is God; if you say it is contingent being, you still assert the necessary and eternal, therefore God, because the contingent is neither possible nor intelligible without the necessary and eternal. The contingent, since it is or has its being only in the necessary and eternal, and since what is not, is not intelligible, is intelligible as the contingent, only in necessary and eternal being, the intelligible in itself, in which it has its being, and therefore is intelligibility. So in either case you cannot assert the intelligible without asserting necessary and eternal being; and therefore, since necessary and eternal being is God, without asserting God, or that God is; and since you must assert intelligence even to deny it, it follows that in every act of intelligence God is asserted, and that it is impossible, without self-contradiction, to deny his existence."

With great respect for the author of the above, I must say, when analyzed, it seems a web woven of words. Without preamble let us admit that God exists; yet those who believe in the eternity of matter believe also that all of the possibilities of life were infolded within it from the "beginning." They hold that it had always the innate power of infinite expansion and differentiation, and that from it evolved mind and all the other phenomena of being. Besides infinite succession of being is no more difficult of comprehension than self-existent eternal being. While we conceive of space as illimitable, the idea of a limit to space being unthinkable, we can, as we have shown, conceive as well of a chain composed of links interminable extending through space. The truth is we may apprehend both or either, but can comprehend

neither. We may, as shown by Herbert Spencer, "symbolize" time and space, but from an understanding of them we come as far as our minds fall short of infinite comprehension.

So much space has been given to the quotation on which reliance was placed that we must hasten to a conclusion of this chapter.

*Ingersoll.*—"Logic is not satisfied with assertion."

*Lambert.*—"Then it is not satisfied with your assertion in reference to it."

Certainly not. As an assertion merely, it carries no weight. It is a major premise, and if disputed must be proved. If self-evident it need not be proved. We consider it as such. But will the good, honest priest demand that a disputant parse his sentences and embrace in his work a treatise on every subject he mentions? Surely the earth could not contain the book.

*Lambert.*—"Logic as a science deals with principles, not assertions; and logic as an art deals with assertions only."

The Father might have added, that logic, as a science, when applied to the elucidation of the grandest problems which can engage the attention of man, scorns the quibbles and subterfuges of the schoolmen and directs its aim to the exposition of truth only. I speak of logic with a soul back of it; not the kind which amuses itself with the jumping-jacks of technicality.

*Ingersoll.*—"A fact is a legal-tender."

Listen to the rare profundity and excruciating logic of the Father's reply!

*Lambert.*—"A counterfeit is a fact; is it a legal-tender?"

Yes, as a *counterfeit* it is. It is a legal-tender fact in court to convict the one who made or circulated it with criminal intent. But in the well understood sense in which Mr. Ingersoll used the word, it is not a fact, but a *lie*.

The same sophistical spirit pervades the balance of Chapter

VI. Not content with animadverting the statement that "assertions and miracles are spurious coin," the good priest inserts the word "all" before "assertions." Were the Father's self-appointed task to *construe* and not to misconstrue, he, as the commentator of Ingersoll, would have inserted *mere* in place of "all." In other words, "*mere* assertion is not proof."

*Ingersoll*.—"Reason is the result of all experience."

This is incorrect, but quite as true as the Father's dictum, that "mind and reason are identical." Imagination is as much an attribute of mind as reason, yet imagination is not synonymous with mind. "Reason," says the Father, "is the soul or intellect itself in conscious action." Does not the soul act in its loves and affectional longings? Yet who will say that love is the synonym of reason, or of mind? Certainly no father who, in vengeance, chases an eloping couple!

Here we gladly leave the field of Metaphysics, always unsatisfying to popular desire, and turn to that book with which a priest of the infallible church is supposed to be conversant. This brings us to the real subject and substance of the controversy as raised by Mr. Ingersoll: "Is *all* of the Bible inspired?"

In other words, were the writers of the Old and New Testament so illuminated and controlled by the Spirit of God that they were enabled to write, and did write, the several books of the Bible, true as to all matters of fact, morals and doctrines therein set forth? To this question we now address ourselves, following, as we must, the path marked out to us by our guide, the Father.

## CHAPTER VIII.

## REPLY TO CHAPTER VII.

Father Lambert on the *Æsthetic*—Art Culture—Painting and Sculpture.—The Jews as an Art Cultivating People Contrasted with Greeks, Romans, etc.—The Father's Definition of Art too Contracted—"The Roving Lecturer."

WE must now follow the Father into the regions of the *æsthetic*, where he luxuriates in much that is beautiful, and states some things that are true. Art studies are delightful, even to those who are not proficient in art culture; and such may be thankful that if they cannot create, they may, at least, wonder and adore.

*Ingersoll*.—"In passing it may be well enough to say that the commandment, 'Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the waters under the earth,' was the absolute death of art; and that not until after the destruction of Jerusalem was there a Hebrew painter or sculptor."

Here it is alleged that the above command was a prohibition of two arts—painting and sculpture. I do not think it was so intended, however the Jews may have interpreted it. It would seem that a fair criticism would construe the words as limiting the making of works of art in so far only as they were intended to be used for devotional purposes. How Hebrew fastidiousness may have construed the prohibition I am not able to say. But the Father has done little to disprove

the charge that the arts referred to were dead as to the Hebrew race until after the destruction of Jerusalem, by showing that God gave specific instructions for the creation of works of art for the adornment of his own Temple. The Master may well permit his servant to provide a sumptuous banquet for himself, while the servant is fed upon the crumbs from the Master's table. What matters it, then, to the argument that exceptions only are given, qualified by their own nature, and made conspicuous by divine command?

*Lambert.*—"Who made the golden calf?" etc.

How the calf would stand as a work of art if made to-day no one can tell, but is it probable that as slaves in Egypt, or as dwellers in a wilderness, the Hebrews had time or opportunity to study art? So far we must excuse them for a want of knowledge which they could not obtain. If God by miracle endowed special sculptors with artistic skill, for his own purpose, such endowment goes not to the credit of the Jews as an art cultivating people. Of the Temple, etc., if rightly informed by Scripture, God was the draughtsman.

But who among the Jews, after the making of the images referred to, and the building of the Temple for religious uses, and before the destruction of Jerusalem, ever carved a piece of statuary, or depicted on canvas a figure or scene worthy of intellectual worship? And yet, centuries before Titus marched on Jerusalem, works of unrivalled merit in both the useful and æsthetic arts were being executed by Greeks, Romans, and other peoples.

The Father kindly treats us to a definition or description of art, in regard to its various subjects and manifestations.

*Lambert.*—"From what you say about art, it is evident that you do not know its meaning and scope. You limit it to sculpture and painting, because you imagine these two forms of art are forbidden by the commandment. Art is broader

than that. I will give you a definition of art, which will, if you study it well, prevent you in future from showing your ears [softly, Father] to quiet, thoughtful men, who have gone somewhat deeper than you have into philosophy and theology. Art is the *expression* or manifestation of the beautiful. It is an appeal by symbolism to the senses. It treats of color and form, which are an appeal to vision; letters and other outlines, which are an appeal to the intellect through the medium of sight; vibratory motion, which appeals to the sense of hearing—called music; tangible forms, which talk to the sense of feeling; and combinations, which appeal to the taste."

Our conception of art embraces more than the Father's definition includes. Not only is it an "expression of the beautiful," but of the sublime, the pathetic, the devout, the grotesque, and the ludicrous. Its subjects are not only painting, sculpture, poetry, and music, but history, oratory, and histrionic representation as well. In this view of art how stood the ancient Jews as compared with the most civilized nations of their time? -

Almost everything which can be denoted artistic among them related to religious sentiment and ceremony. And these works, it is claimed, were directly inspired by God; if so, they were not the result of artistic culture.

We would not detract from the merit, nor dim the glory, if we could, of the many beautiful and sublime effusions which the Old Testament affords us. But what of Greece, with her orders of architecture, with their beautiful elaborations and adornments, that have been perpetuated by studious imitation in the grandest edifices of the present day; with her sculptors, who made the cold marble breathe and speak; her statuary, the few fragments of which are left us being regarded, by the best artists of the present, as not only worthy of imitation but almost of adoration?

Yet her great masters lived centuries before the light of man's redemption flashed from Calvary. So also of her poets; as witness Homer, the grandest of epic bards: Pindar, whom critics pronounce the prince of lyric verse; Sophocles, Æschylus, and Euripides, who, though most of their writings are lost, have left us enough to justify the literary world in ranking them with the masters of dramatic composition. What orators ever eclipsed Pericles and Demosthenes, and what historians Herodotus and Thucydides? The truth is, no nation or religion can justly claim a monopoly of genius. When *its* sacred fire is kindled on the altar of the human mind, be it in pagan or Christian lands, its light will be manifest, and future ages will pay tribute to its power.

Christianity has had over eighteen hundred years of prayer and progress. During the first twelve centuries there was no revival in Europe of the art of painting. Before that time Byzantine artists were employed to execute their ever-repeated types, which scarcely deserved the name of paintings. Until A. D. 1221 art slept in Italy as in a sepulchre. Then Guido began to divide the light from the darkness; and after him a constellation of genius arose, to dazzle the world with its brilliancy. Among its brightest orbs were Raphael, Michael Angelo, Leonardo da Vinci, Titian, and Correggio—all members of the same school, and all superbly great. Four hundred years have passed since the latest of these great men was born, and yet we ask in vain for those on whom their mantles fell. Their glory was perpetuated in their works, not by those who would fain have emulated their excellence.

It is true that religion inspired their efforts and directed their aim. Their themes, for artistic effect, were grand beyond compare, and urged them on to higher and still higher conceptions which, in the divine crucible of art, were crystallized into realities. All honor to such men of whatever creed or

kindred. How narrow the soul that sees no good beyond the confines of kindred and kindred faith! Grand it may be in other ways, but how contracted in this? That which is becoming to one age may be illy adapted to another. The day has passed when either the rational theologian or philosopher considers his views the axis on which the world revolves. If the wisest contribute one grain to the general accretion which goes to make up the mountain chain of human knowledge, he will not have lived in vain.

*Lambert.*—"He [the average man] is apt to place too much confidence in the ignorant statements of that monumental bore of modern times, the roving lecturer--price fifty cents."

When such men as the late Charles Dickens, the late Wendell Phillips, Mathew Arnold, etc., etc., enter the lecture-field, year after year, we will let their example stand as against the Father's censure; for such men are "not only superior to me, but almost equal to the Father's conception of himself."

## CHAPTER IX.

### REPLY TO CHAPTER VIII.

Jewish Atrocities Charged on God—The right of God to Inflict Wanton Suffering on His Creatures Denied—God has no Right to do Wrong—Justice with God and Man Qualitatively Alike though Quantitatively Unequal—Gross Conceptions of Deity—Jewish Barbarities—"Captive Maidens"—Lying Spirits, etc., etc.

INGERSOLL.—"He (God) ordered the murder of millions."

*Lambert.*—"He never authorized or ordered the *murder* of any one from Abel to Garfield. God is the Author and Giver of life, and those he places on this earth he can remove at his will. No man has a right to live one instant longer in this world than his Creator wills him to remain, be he born or unborn, innocent or guilty. As creatures of God we are absolutely his, and can have no rights whatever as against him."

The proposition embraced in the Father's comment raises two questions: (1). Has God a "right" to do whatever he arbitrarily might will with his creature man, moulded in his image, whom he made a little lower than the angels, and thought worthy a crown of glory and honor? Has he the right, for instance, to inflict wanton suffering without any moral aim whatever?

(2.) Had he, according to some mysterious rule of justice the right to do so, would he, as the merciful Ruler of the universe, exercise that right? God, we are told, is "infinite" in every holy attribute; and that holiness embraces justice,

mercy and truth. It may be assumed illogically, however, that justice in human language does not mean justice in the divine vernacular—that God's code of morals, so to speak, differs from man's code. Yet, if God has spoken to us at all, he has employed human speech as the medium of communication. If made in his "mental and moral likeness," we conceive and practise, under analogous conditions, the same kind of justice and mercy as he, only to a more limited extent. Justice and mercy, then, with God and man are qualitatively alike though quantitatively unequal. Fear of the superior power of God, and a gross conception of a liability on his part to use it to our disadvantage, may torture from us an admission that divine and human justice are not alike in kind. But we can apprehend neither justice nor mercy which is not humanly conceived and realized; any other kind is unthinkable. Scripture, when speaking of deity, addresses man as man, and appeals to his sense of right and wrong. Well may it; for we have no other means by which to judge of the morality of human actions, nor of the attributes of God. Further, the Scriptures refer us to the divine attributes as exemplified in God's government of his creature man, as proof of his own justice and mercy. Has he, then, the right to violate those attributes which are in consonance with the moral sense he has implanted within us? If so, he has the right to do wrong; to ignore those principles as eternal as his own being, of which they are supposed to form a constituent part. Can we believe that he has a right to create a sentient being, simply to damn him, and that for his own glory? In language before quoted, the supposition involves contradiction and absurdity. Why do you call God just? because he is powerful? Alas! power and justice are seldom allied. Why do you adjudge him merciful? Is it for no better reason than that fear constrains you? Have you the same conception of

him that the cringing sycophant has of the lordling, who not only tithes the fruits of honest toil, but exacts the sacrifice of soul on the altar of adulation, to tickle a pampered and inflated vanity? Job, the hero of the poem which Carlyle pronounced, aside from its claim to inspiration, the grandest epic ever written—Job, the soul of patience and pious trust, when he feels himself unjustly afflicted, cries out in his agony: "Oh! that I knew where I might find him! that I might come even to his seat! I would order my cause before him, and fill my mouth with arguments." No; if God be God, he is no Nero, no Herod, no Gessler, but a Father lifting up his children to himself. The Parent of all, they are most like him who dare speak the truth, though earth frown and hell trembles forth her anathema. We are told that we may not rejudge the justice of God. No one claims to be able to reverse his decrees; and no one, as far as I know, who believes in his existence, doubts his justice and mercy. We believe that he is good, but that you slander him by imputing to him acts he never did, and words by him never spoken. We believe that certain pictures of him contained in the Bible are but the conceptions of men who lived in dark and superstitious ages.

Even admitting that God had the right to inflict wanton torture on his creatures, as a being of perfect justice and infinite mercy is it likely he would do so? You do not believe he would, neither do I; but if man have no rights whatever as against him he would have a right to thus afflict man if he chose, and simply because he is the Creator of man. A very good reason why he should not and would not do so.

It is not forgotten that suffering begins and death ends earthly existence; that cyclones and earthquakes engulf thousands in death's dark abyss. Such is the order of nature by whomsoever ordered, or whether ordered at all. But this

we know, to such calamities *all* are liable. The rich, the poor, the prince, the peasant, priest, and penitent, good and bad, all succumb to the inexorable laws of nature. So also the rain and sunlight descend in equal measure upon the just and unjust. In this we behold an impartial distribution of favors, as well as common liability to the ills to which humanity is heir.

Natural law holds sway over the universe. If we break that law, even by accident, we suffer the penalty. But we are told there is a being of perfect justice and of infinite mercy, and our hearts rejoice. We know how impartial justice is, and how sweet to our holiest contemplation is that "mercy which endureth forever." We meet a book of which 'tis said, God—a name implying all the beauties of holiness—is the author, and we ask, do the facts stated and lessons taught in that book comport with the character ascribed to its reputed author? Say not we have no right to rejudge him; we agree as to his supremest excellence; it is the Book which is on trial. Can we believe, without mental and moral obliquity of vision, without renouncing every natural conception of right and wrong, that the good God inspired men to write that which shocks reason and moral sensibility to such an extent that we must call for the veil of *mystery* to obscure its deformity? Would we not rather believe that men—good men, considering the times in which they lived—wrote their conceptions of God and, by their traditions, defiled the pure current of history?

*Lambert.*—"He who has the absolute right to take life cannot be guilty of murder in taking it; for murder is an unjust killing, and there is no unjust killing in the taking of life by him who has the absolute right to take it. There is no escape from this reasoning except by denying the absolute right, and you cannot deny this but by denying God's existence; for on

the hypothesis that he exists, he is Creator, and *being Creator*, the absolute right of dominion over his creatures necessarily follows, . . . to deny this right is to deny God's existence."

If by absolute dominion be meant the right to govern without regard to the principles of justice, written by God's own finger on the tablet of the human heart, we fail to see it. The right of dominion is not the tyrant's right. Suppose I had the power to speak into sentient life the sands of the sea, and to endue them with mental, moral, and physical being, would I be justified, because the creator of such, in inflicting suffering upon them from mere caprice, or for my own pleasure? No. And to ascribe a kindred right to God is to assert that he has the right to do wrong, to violate the eternal laws of his own being—is to aver that power is holiness.

"God has a right to take life." Granted; but should he or would he convert the world into a slaughter-house and depute his chosen people, as human butchers, to slay, not only men, but women, children, and babes unborn? Death comes by fire and flood, and from the innumerable accidents to which humanity is exposed. But whether from the lightning's flash, the tempest's breath, the devouring flame, or as a calm exit, as by peaceful slumber; by it the heart is softened, the affections refined and chastened, and unholy passion rebuked and subdued. But when the hounds of hate are unchained and their fangs drip blood; when in demoniacal rage man meets man in deadly conflict, seeking to mutilate and kill, a picture is seen on which the fiends of hell should look with pity. For everything which is pure in sentiment, noble in conception, or holy in love is defiled and blasphemed. Hence war in its mildest form obdurates the soul. Its demoralizing influences, mitigated by all the military amenities and mercies of to-day, extend to generations unborn.

But what shall we say of wars where prisoners were tor-

tured, the bodies of the dead mutilated in emulation of savagery; where sex was not spared, nor tottering age respected; where helpless babes were carved and hammered into pulp; where not even a tear of pity rewarded the prayer for mercy? What must have been the effect of such inhuman brutalities on those who participated in them? Charge such deeds to ignorance if you will, but not to him the double crime—the death of the victims of unholy religious hate, and worse than the soul's death of their murderers. Such are not the acts of men instigated by a being who, as Matthew Arnold would say, "maketh for righteousness."

But the heathen nations were "so wicked!" But what of the Jewish people and their anointed rulers? From the days of Abraham the lash of the Almighty was held *in terrorem* over their backs, and his will was made clearly manifest to them; and yet, with all, they were in a state of chronic rebellion against their divine ruler. Not content to make gods with their own hands they borrowed them from the heathen and worshipped them.

The killing of the heathen by the idolatrous Jews is justified, although the heathen nations were ignorant of the divine law and its penalties, because they had been revealed to their ancestors hundreds of years before. As if that were a revelation to them. Suppose all our acts of assembly should be burned and not reprinted for ten generations, would any just judge condemn a criminal for the violation of a law of which he had never heard because ages before his ancestors had read it?

Mr. Ingersoll is severely reprimanded because he avers that, according to Scripture, captive maidens were surrendered to their lustful captors. He is accused of being reckless in statement. The charge he makes is termed a baseless assertion and an appeal to ignorance.

*Lambert.*—"I flatly deny the truth of your statement given above, etc. . . . If you study the 21st chapter of Deuteronomy, verses 10 to 14, you will learn that the soldier was obliged to make the captive his wife, or to respect her person and honor."

Why does the Father say "to" and not *through* the 14th verse? Without divining the motive it will be apparent that by so doing he would have disproved his own assertion and have justified Mr. Ingersoll's statement. I will quote from verse 10 to 14 inclusive:

10. "When thou goest forth to war against thine enemies, and the Lord thy God hath delivered them into thine hands, and thou hast taken them captive,

11. "And seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife;

12. "Then thou shalt bring her home to thy house; and she shall shave her head and pare her nails;

13. "And she shalt put the raiment of her captivity from off her, and shall remain in thine house, and bewail her father and her mother a full month: and after that thou shalt go in unto her, and be her husband, and she shall be thy wife.

14. "*And it shall be, if thou have no delight in her, then thou shalt let her go whither she will; but thou shalt not sell her at all for money, thou shalt not make merchandise of her, because thou hast humbled her.*"

Certainly; a lady of the present day would, no doubt, feel sufficiently "humbled" by treatment like this. If not suited to the delicacy of capricious lust, she, humbled and defiled, is sent adrift, unwept and unloved. "You shall be her husband," and she "thy wife." So in the plenitude of thy mercy sell her not, noble man! devoted husband! but with a wave of thy hand waft her to the uncertain waves of fortune less pitiless than the deity whose mandates you obey.

"Rattle his bones, over the stones;  
He is only a pauper whom nobody owns."

This, Father, is a proverb of mercy in compare with verse 14, to which you *forgot* to refer.

But the proof is not exhausted. Read Numbers xxxi. 14 to 19, and you will see that Moses was not sated with the wholesale slaughter of the Midianite soldiery, but was wroth because women and *male* children were suffered to live. Listen to his command:

"Now, therefore, kill every male among the little ones, and every woman that hath known man by lying with him. But all the women children that hath not known man by lying with him, *keep alive for yourselves.*" Female innocence to be offered a sacrifice on the altar of lust! Noble trophies of victory!

*Lambert.*—"God abhors lying spirits; false prophets, false philosophers; yet he permits them to exist because he cannot [What!] make them impossible without destroying free will or human liberty."

The good priest has at last confessed it. There be some things which even God cannot do. To the extent of his inability he is of course "limited."

We now agree that somethings are impossible with God, even if we disagree as to what is and what is not impossible.

But did the God of the Hebrews, as the Father avers he did, abhor lying spirits? A man might employ an agent, from policy, whom he abhors. But with God there is no scarcity of messengers to do his will.

1 Kings xxii. 20 to 24. "And the Lord said, Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner and another said on that manner. And there came forth a spirit and stood before the Lord, and said, I will persuade him.

"And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him and prevail also; go forth and do so. Now, therefore, behold the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee." Would it not appear from this that the "lying spirit" was on good terms with Deity when he volunteered his services to lie for him, which tender was accepted and approved?

When will humanity exchange the swaddling-clothes of its infancy for garments becoming its mature manhood?

## CHAPTER X.

## REPLY TO CHAPTER IX.

A Grand Fallacy—Witches, Ghosts and Demons—The Myths of Mythology—  
 “Religious Toleration, Free Thought and Treason”—Idolatries of King  
 Solomon—“The Liberty to think Error.”

ONE grand fallacy, giving birth *in transitu* to several lesser ones, pervades nearly the whole of Chapter IX. of the “Notes,” which is devoted to the subjects: “Religious Toleration, Free Thought, and Treason.”

It is difficult for theology to cleanse its garments from the moths, the mould and mildew of the past. It started out in a blaze of the miraculous; it assumed, as a God-given privilege, the right to persecute, torture and slay. It peopled the world with wizards, witches and evil spirits innumerable, and now holds that they were verities of the past: the credulous few still believing that these horrid things were, and are, and, though more coy and retiring, still hover near us; their presence boding no good. But in some way the light of knowledge has melted into “thin air” these conceptions, born of ignorance and fear, and by enlightened minds they are classed with the myths of mythology, with the nymphs, naiads, and fairies of former times. Who believes in witches now? Who in demoniacal possessions? And how many among enlightened Christian sects believe in a personal devil? We seldom hear witchcraft referred to in pulpit discourses. The subject is a sad reminder of times when sacerdotal robes and the

judicial ermine were saturated with innocent blood, the fruit of delusions borrowed from Judaism, and honestly cherished, but which enlightened common sense has substantially banished from the civilized world. Science asks, "where are the witches and demons of the past?" The answer is: relegated to their place among the myths of a barbarous antiquity.

So also of the cruelties inflicted on dissenters in opinion. Yet to maintain the doctrine of "plenary inspiration," it is necessary to devise a justification for such abominations as peculiar to ancient times and unique circumstances. The question is, if right *then*, why wrong *now*? And thus we are brought to the main subject of the chapter at present under review.

*Ingersoll.*—"The religious intolerance of the Old Testament is justified upon the ground that 'blasphemy was a breach of political allegiance,' and that idolatry was an act of overt treason, and that 'to worship the gods of the hostile heathen was deserting to the public enemy, and giving him aid and comfort.' According to Mr. Black, we should have liberty of conscience except when directly governed by God. In that country where God is King, liberty cannot exist."

*Lambert.*—"If these positions of Mr. Black are well taken, it is difficult to see how you can escape their logical consequence. For you must admit that overt treason, breach of political allegiance, and giving aid and comfort to the enemy, are crimes that merit severe punishment. If you were a logician you would have known that to refute Mr. Black you should have shown that blasphemy and idolatry were not overt acts of treason."

Let us, for the sake of argument, admit that idolatry and blasphemy were treason and merited death. In this view how stood Aaron the high priest, who made the golden calf?

It is said that he permitted the people to worship naked, to their shame, and this excuse, filmy and attenuated as it is, is the best his brother Moses has given for him. Yet he uttered no protest, as far as recorded, against the people's purpose, though three thousand were slain to vindicate the honor of deity!

But what of Solomon the wise man, and of the long line of kings who introduced idol worship even in the temple of the Lord?

"But King Solomon loved many strange women, together with the daughters of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites; of the nations concerning which the Lord said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: for surely they shall turn away your heart after their gods: Solomon clave unto these in love. And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart. For it came to pass when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father. . . . Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon.

"And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods. And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twice, and had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the Lord commanded" (1 Kings xi.)

Here was the wisest of men, the king of a nation favored of God; to whom he had revealed himself, time and time again—rich beyond compare, and yet a traitor to his divine

benefactor—given to harlotry and idolatry manifold : did God punish *his* treason with death ? Oh ! no ! he did not rend *his* kingdom from him, even, while he lived, but spared it him for King David's sake ! The same David who joined the hosts of the Philistines to fight against Israel, put captives to cruel torture, and mutilated the persons of the dead ! Surely, David in his treason to his own people was a traitor to God. In those days they who knew their Master's will and did it not were beaten with few stripes ; those who knew it not, with many. Why was it that the "chosen people," with shining miracles always before their eyes, and the voice of Jehovah ringing in their ears, were commanded to fatten upon the spoils—the life-blood of the poor heathen, who knew not God ? The chosen people were always forsaking the spiritual deity, and making a "corner" in gods of wood and stone. Yet God is no respecter of persons ! You, Father, have a holier design toward the heathen. You would convert them, and make men of them. You would not slay the innocents because their fathers had sinned, but in your beneficence would fain rescue the fathers from the moral and intellectual darkness into which they are plunged.

But in regard to treason as a justification for the slaying of millions, because *God* was King, and to deny his authority was treason : unfortunately for such logic, after the Book of the Law was found in the house of the Lord (2 Kings xxii. 8) the Jewish people were professedly governed by it and enforced the laws therein prescribed, among which were commands that witches, idolaters and Sabbath-breakers should be put to death. In it we also read : "If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers ; . . . thou shalt surely

kill him ; thine hand shall be first upon him to put him to death, and afterward the hand of all the people. And thou shalt stone him with stones that he die." Again, in Ahab's reign, the holy prophet slew four hundred and fifty of the prophets of Baal (1 Kings xviii. 40) : "And Elijah said unto them, take the prophets of Baal, let not one of them escape. And they took them : and Elijah brought them down to the brook of Kishon, and slew them there." And again in the good Josiah's reign (2 Kings xxiii. 20) : "And he slew all the priests of the high places that were there upon the altars, and burned men's bones upon them, and returned to Jerusalem." Thus we see the argument that it was right to put heretics to death, because *God was King* and heresy was treason against the state, fades away like mist before the sun : for long after theocracy had given place to kingly rule it was the law and custom to visit the same offences with the same punishment as when God was the direct ruler of the Jewish people.

We may be asked whether God is not at all times the ruler of all men ? Yes : his being admitted, his sovereignty is universal and perpetual. He cannot renounce his dominion—his fatherhood ; and if his justice and mercy sanctioned in olden times the slaughter of those who denied his authority, so also should they now. It was on this strictly logical basis that persecution grew up—that witches were burned and heresy punished as a crime. And if it was a crime in the dark ages spanned by Jewish history, a much greater is it now and deserving of more severe punishment. We should not wonder, then, at the blood-stained history of the past. It is the natural and logical consequence of Jewish doctrines, laws and precedents, which were believed to have been recorded by men under the full and direct inspiration of God.

Idolatry treason ! No honest thought can be treason to him who knows the hearts and motives of men.

*Lambert.*—"Is a government intolerant because it will not tolerate treason? If not, then the Jewish government was not intolerant, and the fact that God was its direct ruler does not change the nature of the case."

As shown above—and let not the reader forget this important fact—the same punishment was meted out to idolaters; at least when they were not rich, wise, and powerful (as in King Solomon's case), under kingly as under theocratic rule, sometimes, even, at the hands of God's own prophets. The treason argument, therefore, as it proves too much, according to the laws of logic proves nothing. But look the question fairly in the face. Not only is it objected that so-called treason was punished, but that the penalty was often so brutally inflicted. The humanity of to-day, even in capital cases, for the highest grades of crime, requires that the offender should be put out of the way with as little suffering as possible. To inflict wanton pain on a criminal is revolting to the highest sense of justice and mercy. We never torture the living nor mutilate the dead.

The ancient Jews were at the same time a semi-barbarous and a wonderful people; barbarous, in that they, in common with other nations less advanced, were not free from the instincts of savagery; while wonderful in their capacity for intellectual development, in their devotedness to religious conviction, sometimes so fully and beautifully formulated in a spiritual faith and a perfect moral code; and wonderful in their persistent violation of every principle of ethics and every religious sentiment, in their noblest aspects, as spoken by their poets, priests, and prophets.

Paradoxical race! We cannot tell what it was without saying what it was not, nor what it was not without declaring what it was. What gems of thought, in its sacred books, do we find scattered among the rubbish of ceremony! What

sweet and holy-tempered precepts of charity and universal brotherhood dispersed among commands bloody and cruel! How much of the purely spiritual is defiled—if purity can be defiled—by the material and grossly sensuous! The stranger within thy gates, O Jerusalem, ye must treat with kindness and becoming hospitality; for ye were once strangers in a strange land. How charming the sentiment, how persuasive the recall to memory of the time when Israel in bondage, among a strange people, begged the kindness which they are told to accord to others.

But what of the decree: that which dieth of itself ye may give to the stranger or sell to the alien, that he may eat it, but thou, Israel, being holy, must forego the luxury!

With regard to liberty of conscience the good Father seems somewhat confused. In one place his words imply that “speculative conscience” is admissible and not subject to the penalties of mundane law divine. In other words that a man is privileged to think what he pleases, if he does not speak nor formulate his ideas in overt acts. On the next page we are told that “The only liberty of thought which he (God) does not allow is the liberty to think error, to meditate evil, to plan crime.” But who shall decide what is error, what meditations are evil, and what plans criminal? Evidently the safest way is not to think at all, for the rod is over us and may fall, but to hire some ecclesiastic to think for us.

*Lambert.*—“On what evidence or authority do you assert that men, etc., were punished simply because they had not intelligence enough to understand the law?”

It would seem apparent that the wanderers in a desert wild would not have worshipped Aaron's calf if they had not honestly expected deliverance by it. And we may learn a lesson in later times from one greater than Moses and all the prophets. When the poor sufferer was nailed to the cross,

what was his prayer for those who pierced his flesh with the cold steel and pressed the vinegar and gall to the lips which had spoken the deliverance of humanity? "Lord, forgive them, for they know not what they do."

The grandest sermon, the holiest prayer and benediction ever uttered by mortal or immortal lips; for in a few short words is compressed the doctrine of universal love—of mercy infinite.

Should you, Father, seek to-day to muster recruits to war with idolatry, with purpose to convert, or exterminate with weapons of fire and sword, your victims to be men, women, and children born and unborn, how long would it take you to recruit a regiment even in Catholic countries? My dear Father, you would, at the end of your efforts, constitute your whole army, from high private to commander-in-chief, and, solitary and alone, like the king of France, *minus* the forty thousand men, you would march up the hill and so come down again. Yet in this age, when missionaries are a redundancy and education almost as free as the air we breathe, it would seem more just to punish idol-worship with death, than when black ignorance overspread the earth, and the moral sense slumbered in the human breast in germinal obscurity.

Do not say to those who advocate liberty of conscience that they plead for the right to do wrong; though they hold that there are thoughts and acts for which man is not accountable to man. Neither refer us to the insane—we are not addressing that class; nor to those erratic spirits who confound *liberty* with *license*. The boundary line which divides them we may not be able to define with absolute exactness, but when license appears as the counterfeit of liberty, the educated common sense of the world protests. Human liberty is a science, and one of the greatest thinkers of the age has devoted a volume to its exposition. The subject as related to

moral science and civil law, like all other important questions, is worthy the profoundest thought, and is not susceptible of hasty solution. As man advances in the scale of enlightenment, so do his ideas of personal liberty become more clear. But "the right to think error" being denied him, the wheels of human progress must stop. Who that ever thought has not thought error? Who does not know that from the beginning of his career man has been compelled to grope his way through darkness, learning little by little the mysteries of the universe around him, and of his own being and responsibilities; gathering in his "pan" a thousand grains of the sands of error to one nugget of truth, and now compelled to sift and wash! Yet, says the Father, God gives us not the liberty to think error!

## CHAPTER XI.

### REPLY TO CHAPTER X.

Father Lambert's Dignified Headings—Human Ignorance and Divine Pity—Sinful Ignorance—Wars of Persecution—Exterminating the Heathen—The Father's Advice to "Brain" the Infants of Savages.

THE first thing that engages attention in our review of Chapter X. is its chaste and dignified headings: "Some gush;" "Methods of warfare;" "Cheek," etc. When vulgarity of expression is indulged, it is more respectful to readers to refer than quote.

In the following words Mr. Ingersoll raises the point that an infinitely merciful God must pity the misfortunes of his children and forgive an ignorance which is "invincible:"

*Ingersoll.*—"I insist that if there is an infinitely good and wise God, he beholds with pity the misfortunes of his children."

*Lambert.*—"I insist on the same; but we must distinguish between misfortune and crime, misfortune and wickedness."

*Ingersoll.*—"I insist that such a God would know the mists, the clouds, the darkness, enveloping the human mind."

*Lambert.*—"He does know, and takes into account these disadvantages in dealing with his creatures."

In regard to the distinction between the misfortune and the sinfulness of ignorance—and there is such a distinction—will the Father point it out clearly and definitely, so that we may know its ear-marks for all time? If he will, he will confer a

great benefit on humanity. I would cast no wanton reflection on creed, nor practice under a creed; but, as matter of history, and as having a direct bearing on this interesting question, will ask: What of Catholic persecutions in the past? Were they right or wrong? If wrong, were those who persecuted, whether pope, prince, or priest, wicked, or were they not? Wicked, we say, in one sense and to some degree, yet to a great extent the victims of a horrible delusion. Of course the exigencies of theology require that broken fragments should be soldered together—that excuses be made for wrongs unspeakable; for it will not do to surrender the doctrine of infallibility. It is the keystone of the Catholic arch, yet at what a sacrifice sustained! Faith in the theological world is exalted above works. Behold the creeds of Christendom! How much is said of belief; how comparatively little of practice. How tolerant the church to those—if they subscribe to dogmatic teachings—who do ill, or neglect opportunities of performing those acts which the laws of justice and charity require; how denunciatory of those, however exemplary in conduct, who dare to utter a dissent from doctrines formulated by self-constituted authority. And note, a special hierarchy, as the keeper of the individual conscience, is to dictate what we may and may not believe, and decide what is and what is not sinless ignorance. Because ecclesiastics *think* they *know*, all men must accede to their teachings, under the penalty of eternal damnation. We are told that ignorance should be commiserated but crime punished. True; but consider the subject-matter of the controversy. Was that a crime in the heathen worthy of death, which was passed over as a “venal” sin among the people with whom God was in daily intercourse as guide and instructor?

It is not forgotten that the Jews were “punished,” but note God’s long forbearance with them, and the comparative severity of their punishment.

"And David commanded his young men, and they slew them and cut off their hands and feet and hanged them up over the pool of Hebron" (2 Sam. iv. 12). The same David who rewarded them who smote the "lame and blind" among the Jebusites (2 Sam. v. 8); and who, in pious glee, in a state of almost perfect nudity, "danced before the Lord with all his might" (2 Sam. vi. 14-20).

The Father talks much of blasphemy. As used by him the word is misleading, and is dust to the eyes of common sense, as well as an incentive to moral cowardice. Do I blaspheme, because in my estimate I exalt God above the Father's conception of him?

In justification of wars of conquest and of extermination, Father Lambert says: "Mr. Black defended what you (Ingersoll) call the atrocities of the Jews recorded in the Old Testament, on the principle recognized by all peoples and nations, pagan philosophers and Christian apostles, that the right to exist implies the right to repel the opposing force that threatens destruction. If enemies come to conquer, a nation has a right to conquer them; if they give no quarter, they have a right to none; if the death of the whole population be their purpose, it is right to defeat it by putting them all to the sword if necessary. These principles are self-evident, and are recognized by all the nations, and practised by all except Christian nations; and if the latter do not practise them, it is because the benign influence of Christianity has refined the sentiments and softened the harsher features of man's nature, in which, however, something of the savage and the ghoul always remains."

Here we have a false implication as to fact, followed by damaging confessions—confessions, indeed, ruinous to the cause the Father defends. He says: "The right to exist implies the right to repel the invading force that threatens

destruction;" and would, on this principle, justify the barbarities practised by the Jews, not *defensively* but offensively, on the peoples they came all the way from Egypt to rob and exterminate!

But let us apply the Father's logic to the exact point at issue, and see where it will land the Jewish race. "If enemies come to conquer, a nation has a right to conquer them." The Jews came *professedly* to conquer: therefore, the heathen nations had a right to conquer them. "If they give no quarter, they have a right to none." The Jews gave no quarter, therefore had a right to none. "If the death of the whole population be their purpose, it is right to defeat it by putting them all to the sword if necessary." The death of the whole population of the heathen nations was the avowed purpose of the Jews; hence the right of those nations to defeat that purpose by putting all of the Jews to the sword!

And these principles we are told are "practised by all except Christian nations;" and that if they "do not practise them, it is because the benign influence of Christianity has refined the sentiments and softened the harsher features of man's nature," etc. If what the Jews did was right, the light of Christianity would only reveal its justice more fully; if wrong, that light more clearly reveals its atrocious nature by rendering its darkness visible. The gospel of love will not justify the doctrine of hate.

*Lambert.*—"God is the Creator, the Supreme Ruler of the universe and of all men. As such, man owes him allegiance and obedience."

Not so; man owes him allegiance not because he is powerful, but because he is just; obedience, because of the righteousness of his law; and love, because his tender mercy is over all his works—because he first loved us. What is the obedience which power alone commands? What the love

that fear exacts? A kiss to the tyrant's rod. Such low conceptions of deity and of the grounds of human obligation make "Bob" Ingersolls possible.

Here a protest must be entered against the methods of warfare commended by the Father and termed "civilized."

*Ingersoll.*—"If they kill the babes in our cradles must we brain theirs?"

*Lambert.*—"Yes, by all means brain them; tear them limb from limb, salt them, ship them to the Cannibal islands," etc.

Reader, do not mistake; the foregoing was not written by a Fiji chief, but by a disciple of the Prince of Peace!

## CHAPTER XII.

## REPLY TO CHAPTER XI.

Wars of Extermination—Slavery—Defensive Wars not Wars of Conquest—  
*Alleged Superiority of Physical over Moral Power.*

THERE is so much small talk in the "Notes," so many personal flings (I am sorry to say not of a high order of merit), and such laborious attempts to avoid main issues by very small criticisms, that an honest reviewer who desires to meet fairly every salient point in dispute finds the winnowing process unpleasant and laborious.

Why was it necessary for the Father to cloud his argument by interspersing it with personal detractions of Mr. Ingersoll, and with fulsome eulogies on his own performance? What has Mr. Ingersoll's personal character, good or bad, or the Father's cleverness, to do with the subject in dispute? We know the Father is a great man and a perfect exterminator as a disputant, for we are assured of both facts, not only by Reverend Patrick Cronan, but by the Reverend Father Lambert himself, by oft repeated assumptions and assertions which can leave no doubt in the minds of his readers. It is his right to do so that all may know what they might have failed to discover from a perusal of his argument. But it would be a mercy to his readers if he would write an autobiography and, fully portraying his exceeding merit, leave the subject of the present controversy to the elucidation of facts and arguments, free from self-adulation and personal censure. Every human being is equally interested in the present issue; and no man

in such a contest should seek victory for the sake of self-glorification, nor by other than fair and seemly methods. He who is convicted of error is the victor in a controversy: for he has gained that which he had not; his opponent retaining only what he already possessed.

In disputation we should never lose sight of the point in issue. Let us return to it. Mr. Ingersoll, in his articles reviewed in the "Notes," sought to answer the question, "Is all of the Bible Inspired?" To prove the negation of this query, he instanced, among other things, the aggressive wars of the Jews as recorded in the Old Testament, with a "Thus saith the Lord" for their sanction; the practice of polygamy in its vilest forms, and unrebuked by divine reproof; and slavery as instituted by command of God.

Of course the consistent apologist who would maintain the plenary inspiration of the Old Testament must, in some way and to his own satisfaction, justify those wars, as also the institutions which, at the present day, we regard as abominations. The chapter under review is, in the main, devoted to the subjects of war and slavery. Mr. Ingersoll had said that a war of *conquest* was simple murder. It would seem that no one should have mistaken his meaning,—certainly no one who kept in mind the kind of wars he was condemning, *i. e.*, the aggressive wars of the Jews. But for those who must stand or fall by the plenary inspiration of the Hebrew Scriptures it is, at least, more politic to confuse than make clear.

The Father attempts to enlighten his opponent, who, he says, does not understand Judge Black's argument, by stating it "syllogistically," thus:

"According to Mr. Ingersoll, 'a war of conquest is simple murder.'

"But the war with the South was a war of conquest. Therefore, the war against the South was simple murder. Now

Mr. Ingersoll participated in that war, therefore Mr. Ingersoll was a party to the crime of murder."

The fallacy of this syllogistic statement lies in the misuse of the little word "conquest" as applied to the facts of which Mr. Ingersoll was writing. The words, "wars of conquest," in their proper historical application, mean aggressive wars, wherein one nation seeks to subdue and to establish dominion over another; and not defensive wars for the establishment of independent governments, nor wars to maintain the integrity of governments already established.

The historian, or conversationalist even, who should affirm that the United States had ever conquered Great Britain would be laughed at.

There never was a war waged by the United States against the "South," any more than a war against the city of New York when her riotous elements were quelled by the Federal soldiery. There was a rebellion in the Southern States against lawfully constituted authority—an attempt to subvert the general government in certain States.

This authority was maintained by force of arms. Call you this a war of conquest?

Since writing the above I have read a paragraph in Mr. Ingersoll's essay. It is beautifully and forcibly written. I will quote it, for it will show the reader how faithfully the Father has kept his promise to give a fair statement of Mr. Ingersoll's arguments.

*Ingersoll.*—"Mr. Black justifies the wars of extermination and conquest, because the American people fought for the integrity of their own country, fought to do away with the infamous institution of slavery, fought to preserve the jewels of liberty and justice for themselves and for their children. Is it possible that his mind is so clouded by political and religious prejudice . . . that he sees no difference between a war of ex-

termination and one of self-preservation? That he sees no choice between the murder of helpless age, of weeping women and sleeping babes, and the defence of liberty and nationality?" The pious priest gives us the first few lines of the above, leaving out the very pith and substance which clearly elucidates the difference between wars of conquest, on the one side, and defensive wars and wars for the preservation of national integrity, on the other.

*Ingersoll.*—"Slavery includes all other crimes. It is the joint product of the kidnapper, pirate, thief, murderer and hypocrite."

*Lambert.*—"How does it *include* all other crimes if it be the joint product of them? A product is an effect."

An apple pie includes apples, dough, nutmeg, etc., yet is not the pie the joint product of these ingredients? Ask your cook.

*Ingersoll.*—"The superior man is eyes to the blind."

*Lambert.*—"His *superiority* does not consist in seeing for the blind, but in his ability to see. His disposition to see for the blind is evidence of his goodness."

Then we ask is there no such thing as moral superiority? or if there be, is it dwarfed into insignificance by the overshadowing greatness of physical power? Were those who crucified Jesus superior to him? They had the power to crucify; he, the divine will to forgive.

## CHAPTER XIII.

## REPLY TO CHAPTER XII.

Liberty—Polygamy—Rousseau's Opinion of Philosophers—Philosophy and Theology Compared.

IN his twelfth chapter the Father enlightens us with a disquisition on "liberty;" and here again is exemplified how far a good, pious man may go astray to meet the exigencies of an occasion. The Father quotes: "With me, liberty is not merely a means—it is an end." Ingersoll said this and the Father pronounces the declaration "too vague." "We are," he says, "all in favor of liberty, as we understand it, but we do not agree as to what it is or ought to be. It is a foolish loss of time to caw over the word until we have a common idea or understanding of the thing. Do you mean by the word the liberty Guiteau exercised, or that of the Nihilists, or that of the Mormons, or that of the thief, the robber, or the murderer?"

Of course from this extract it would be inferred that the Father was in doubt as to what kind of liberty Mr. Ingersoll referred to. What will the reader think, when informed that the Rev. Lambert passed over three little words immediately preceding his last quotation, which words make the meaning plain beyond cavil, and perfectly germane to the subject? These words are, "*I abhor slavery.*" And he continues: "With me liberty is not merely a means—it is an end." Here it is manifest that the liberty spoken of is the kind contradistinguished from slavery—from property-right in men,

women, and children. But because his opponent praises liberty, without specifically defining its metes and bounds, he is gruffly reprovèd, and told that Madame Roland said, as she was carted to the guillotine, "O liberty! what crimes are committed in thy name!" "The Christian," says the Father, "loves liberty as dearly as you; he would soar from planet to planet and from star to star, and drink in the immensity of the universe." Hold! Father, do not leave us. We only ask you to stay and be human. Drink not in the immensity of the universe, but the nectar of liberty, and repay the draught with the milk of human kindness.

Madame Roland uttered an eloquent truth. But could not every victim of the accursed inquisition have said with equal truth, "O religion! what crimes are committed in thy name!" The Father, unreasonably, we think, demands a definition for almost every important word his friend, Mr. Ingersoll, employs. The word "liberty" disconnected from any particular subject or train of thought is a mere abstraction, but *liberty* as the antithesis of human slavery means next to everything. At least it implies the negation of chattel-right in man; of human flesh and soul as articles of traffic; of the right to rend and desecrate the holiest ties by tearing asunder husband and wife, parent and child; of confiding to man over his fellows irresponsible power, certain of abuse in myriads of atrocious ways.

Liberty is the right to do what one may please without intrenching on the rights of others; yet the query arises, what does intrench on those rights? This question, as to details, the wisdom of ages has not fully answered. The ancient church held that heresy was a greater crime than murder. The church, from its own standpoint, was logical. Believing that the heresiarch by false teachings consigned both soul and body to eternal hell, was he not worse than he who destroyed

the life of the body only? Yet do you, Father, justify what the church did and what is now regarded as ecclesiastical murder? Would you, now, had you the power, restrain me, or any one, by penal enactment, ecclesiastical or otherwise, from publicly avowing "Protestant" sentiments, or from proclaiming what you term infidel doctrines? Though neither you nor I may be able to define liberty with an exactness which shall defy criticism—you have not attempted it; try it—yet let us come to practical questions. You profess to despise vague generalities. I shall not indulge in them. Let us see how far we agree as to what kind of liberty should be guaranteed to a people.

Do you believe in the broad-gauge religious liberty we Americans enjoy? Were the United States under Catholic domination would what we call "religious toleration" be enjoyed to the same extent by people of all shades of religious and non-religious faith as at present? If not, to what extent abridged? Some twenty years ago or more I read an editorial in the *Pittsburgh Catholic*, in which the writer claimed that Catholic nations alone had the right to forbid the exercise of other than prescribed kinds of worship, for the reason that non-Catholics only believe they are right while Catholics hold their faith with the certainty of knowledge.

A year or so ago it was broadly published that a son of General Sherman, in a lecture before a Catholic institution of learning, spoke in advocacy of the inquisition. I never heard or saw a denial of the charge, though I watched the papers to see if one was made. But true or false, what say *you* on the subject? Your ideas may help us to a practical definition of liberty satisfactory to both of us.

We now approach a marvellous piece of assertion. We are told that as to the physical and intellectual laws man has no liberty whatever. Is it true, then, that the intellect of man,

which above all things else determines his choice and shapes his conduct, has no more freedom of action than a grain of sand, or the wave that dashes on the shore and returns again to the bosom of the deep? May not man abuse his intellectual as well as his moral nature? Perhaps I do not understand the Father. I hope not, and that the reader's perception is keener than my own.

The subject of polygamy, as practised under the Old Testament dispensation, is next in order.

*Ingersoll.*—"We are informed by Mr. Black that polygamy is neither commanded nor prohibited in the Old Testament—that it is only discouraged. It seems to me that a little legislation on the subject might have tended to its discouragement. But where is this legislation?"

*Lambert.*—"In your first article on the Christian religion you said that the Bible upheld polygamy as the highest form of virtue. Your opponent met your assertion with a denial that the Bible so held or taught. Here a direct issue was made—a question of veracity raised. And how did you meet it? Did you stand by your statement and proceed to prove it? Not at all. You reply by saying that the Bible did not legislate against it. This is an admission that your statement could not be sustained—a raising of the white flag."

Here, we are told, is a question of veracity. Veracity, of course, means adherence to truth. If a man lacks veracity he is untruthful; is, in short, what the Father, by necessary implication at least, often calls Mr. Ingersoll—a *liar*. Would his critic like to be tested by the same rule? Let us see. The Father says that Mr. Ingersoll asserted that the Bible upheld polygamy as the highest form of virtue. He said no such thing. What he did say was this: "But the believer in the inspiration of the Bible . . . is compelled to insist that there was a time when polygamy was the highest form of

virtue." You may ask whether there is a substantial difference between the words as written and the words as quoted. Yes; waiving the fact that when a man's veracity is to be tested he has a right to be tried by his exact words, there is this difference: as written the words referred to assert a logical conclusion, which, sound or unsound, is not regarded as a test of veracity, but involves merely a question of construction. The charge that the Bible *taught* or *upheld* polygamy as the highest form of virtue would imply that the Bible contained commands or precepts exceedingly favorable to it. Without averring this, we might still insist that as God's chosen people, and his especial favorites, who walked in his ways and were men after his own heart, were permitted to enjoy a multiplicity of wives without reproof, that such permission was equivalent to the divine sanction.

Yet we do not impeach the veracity of the good priest. He no doubt intended to be truthful, but in his anxiety to entrap Mr. Ingersoll got caught himself.

*Ingersoll.*—"In the moral code (of the Old Testament) not one word is said on the subject of polygamy."

*Lambert.*—"Then why did you say that the Bible taught polygamy as the highest form of virtue?"

We have already shown that the Father has imputed to Mr. Ingersoll words which were not written by him. Here we have the same false charge the second time repeated.

*Lambert.*—"If you look in Genesis, chap. ii., verse 24, you will find the following words: 'Therefore shall a man leave his father and his mother, and shall cleave unto his *wife* [not wives], and they shall be two in one flesh.' This is the law of the case. This text is sufficient to upset all your talk about the Bible teaching polygamy."

Mark what Father Lambert is trying to disprove. His opponent had said: "In the moral *code* of the Old Testament

not one word is said on the subject of polygamy." Has this been disproved? What is a code? A system or digest of laws. Does the one verse quoted answer to the definition? Who wrote that one verse? Some of the most orthodox scholars and divines now admit that Moses did not write it. Some years ago an able essayist wrote an article for the "Princeton Repertory and Review," in which he argued that some ten different authors wrote the book of Genesis.

To whom was this command given? No one knows. Did the Jews regard it as a *command*? It would seem not, for in the lifetime of Adam it is recorded (Genesis iv. 19): "And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah." Not a censure intimated from any quarter. No reproof of the vile practice is found from Genesis to Malachi; from the alpha to the omega of the Old Testament.

Moses is the *reputed* author of Genesis. Would he have recorded a law of God relating to the most sacred of relations, for the guidance of the human race of all nations and for all time, and then have shamelessly violated it? Was David—the man "who kept my commandments and followed me with all his heart, to do that only which was right in mine eyes" (1 Kings xiv. 8)—was he a gross violator of one of the first provisions of the divine "code?"

But even if the clause referred to were prohibitory, the uninterrupted and unrebuked practice for thousands of years among God's own people, and even while he was their direct ruler, would certainly seem to be a practical repeal of the command. The injunction to keep the Sabbath day holy was thought of sufficient importance to be incorporated in *the* moral code, the ten commandments; and its violation was punished with death. At which would the Christian mind the more revolt—the picking of chestnuts on Sunday, or a

harem *a la Turk*? Perhaps when Genesis, chapter ii., was written men were monogamists. That like men of the present day they may have thought one wife quite sufficient—sometimes one too many. But the Jewish nature was covetous, and, though strict observers, in the main, of the ceremonial law, the Hebrews neglected marital proprieties as well as the weightier matters of the law, judgment and mercy. They grew, perchance, into polygamy, and if their Jehovah rebuked the practice they have failed to record the fact.

In what way was it “discouraged,” even, when the favorites of God were permitted to have wives *ad libitum* without admonition or reproof? Polygamy was a concomitant of barbarism, and under the enlightening influence of civilization it faded away. It is not forbidden in the Old Testament, but the wisdom of experience condemned it and it was substantially, if not entirely, extirpated in Judea before the Christian era. The Father says that slavery is not a sin *per se* (in itself); will he inform us whether polygamy and concubinage are sins *per se*, or sinless when practised for sanitary reasons?

*Lambert.*—“But on what principle do *you* condemn polygamy? Christians say and believe it is wrong because God has forbidden it [when and where?], but by what right do you say it is wrong?”

“Now in the light of this doctrine of liberty, how do you dare to obtrude yourself and notions between any man and woman? What right have you to limit a woman in her selection of a man, even though that man be the husband of other wives? . . . Deny God and assert unlimited liberty, and where is the wrong in polygamy?”

No one has pleaded for unlimited liberty, *i. e.*, *license*. “But how dare you obtrude,” etc. I answer for the same reason that we dare object to the immolation of witches and

heretics on the altar of superstition—because it injures those who practise it and outrages the rights of those who suffer from it; because it breeds domestic discord and visits wrongs innumerable upon innocent children who become its victims. For the same reason that we treat gambling as a crime, though the casting of lots was a scriptural method of deciding questions of ecclesiastical preferment, as it is now to raise money to maintain religious establishments. We see that games of chance played for money or things of value are injurious to society, and society has the right to protect itself. Our legislators did not pass laws against gambling because it was forbidden in the Bible, for there is there no command against it; but because injurious and immoral consequences are its uniform results. Slavery is not forbidden in the Bible, but sanctioned by it, yet nearly all civilized nations have abolished it by law. Why ask, then, how we dare interfere to prohibit polygamy?

*Lambert.*—"And if a man is a beast, and there is no future, what is to prevent him from following the instincts of his animal nature? Reason?"

Yes, reason, were man all you suppose, which no one claims; and also because he learns by experience that virtue is its own reward and conduces to happiness, even in this life, as well as because he is endued by nature with a sense of justice, and with affections which often make self-sacrifice a pleasure when it conduces to the happiness of others—that sense of justice and love of humanity which led deists and atheists to become prime movers in the war against polygamy and slavery. But you eloquently *assert* that the reason this sense of right restrains men "is because God's moral code permeates Christian thought, and makes a healthy public opinion which governs even those who deny this code."

What! when God's "moral code" established slavery and forbade not polygamy?

The doctrine, that if we had no revelation we would have neither moral sense nor moral law, not only antagonizes experience and sound philosophy but Scripture as well: "For when the Gentiles, which have not the law, do by *nature* the things contained in the law, these, having not the law, are a law unto themselves: which show the work of the law, written in their hearts, their conscience also bearing witness, and *their* thoughts the meanwhile accusing or else excusing one another" (Romans ii. 14, 15).

The Father quotes Rousseau, the French skeptic, to show the egotism of philosophers and the vanity of philosophy. We cite all our space will allow and refer to the "Notes" (which we hope all our readers may buy and read) for the balance.

"I have consulted our philosophers, I have perused their books, I have examined their several opinions, I have found them all proud, positive, and dogmatizing, even in their pretended skepticism; knowing everything, proving nothing, and ridiculing one another; and this is the only point in which they concur, and in which they are right."

Too true of philosophy in Rousseau's day; and, although its spirit has been greatly elevated and chastened since he lived, there is yet room for a decided advance. Philosophy, alas! partakes of human infirmity. It is too often arrogant in dogmatism, and the food it offers to the hungry soul is but partially satisfying. We crave certainty and it proffers us doubt, and bids us further on. We sigh for "respite and nepenthe," and trust that theological science may allay our fears, and teach us lessons which shall make us wise and good; and we are met by a multitude of warring sects, which revile and persecute each other; each claiming to hold the only panacea, the genuine balm of Gilead, that alone can heal the wounds which ignorance and human infirmity have made. We find

sacerdotal garments crimsoned with human blood, and hear echoed from the ages, shrieks and groans of the victims of religious hate. They who search for truth with honest purpose and unbiased minds, if that search culminate in doubt or unbelief, are reprobated and despised.

In view of these things, can theology look philosophy in the face, and in arrogant self-sufficiency say: "I am wiser and holier than thou?"

## CHAPTER XIV.

## REPLY TO CHAPTER XIII.

Woman's Rights and the Bible—Woman's Condition in Heathen and Pagan Nations—Mr. Ingersoll's Articles Garbled and Misquoted in the "Notes"—St. Paul and Woman's Rights.

IN chapter xiii. we have discussed a subject which raises the Banquo question—woman's rights.

*Ingersoll.*—"Where will we find in the Old Testament the rights of wife, mother, and daughter defined?"

*Lambert.*—"They are found in the warp and woof of the Bible."

As said the preacher: "Beloved, my text is 'love;' it is found in the book of John, and if you wish to know the chapter and verse, it will do you a great deal of good to read till you find it."

The Father claims that before deciding what woman's rights are, they must be determined rightly and independently of sentiments and feelings. A rather difficult task to undertake; for who can discuss a moral question, or one involving human rights, without sentiments or feelings?

*Ingersoll.*—"Even in the New Testament she (woman) is told to learn in silence and subjection."

*Lambert.*—"Most excellent advice for man, woman, and child. . . . She (the wife) should, according to Christian law, obey her husband as a superior. Not as if in slavery, but freely, in the same way that the church obeys Christ, her head."

And how does the church obey Christ? Is it not by absolute subjection to his teachings on subjects of doctrine and morals—in short, to everything he teaches? Would the Father have the Catholic wife of a Protestant husband practise the same obedience that he here recommends?

As broadly stated, we should not listen to our teachers in subjection and silence. When we understand not, we would fain ask questions; when we dissent, would modestly express our objections. Not at all times and in all places, it is true, for that would be indecorous; but when circumstances admit and politeness justifies.

*Lambert.*—"Would you have the learner pert and impertinent?"

I answer—will you exhume mummies and ask *us* if we can revive them with our breath? Will you make men of straw, and ask us to adopt and defend them as *our* children?

No one has attempted to justify pertness nor impertinence. The attempt to defame an adversary, and discredit his argument by imputing to him ideas which he has not expressed, and which any sane man would repudiate, is both wicked and unwise.

I do not believe that Paul intended to be understood as forbidding "private opinion," even among women. He wrote to a church who well understood him, and for its instruction. It is quite possible that certain women in his day, as in ours, when they smelled the aroma of piety, went into "keniption" fits, followed by unseemly demonstrations and encroachments on decorum. Paul wanted "order in meeting," and entered his protest against religious hysteria. Scripture will never be understood until read by the light of the age in which it was written. Let Mr. Ingersoll stop to do justice to Paul by admitting, at least, that he was not a Salvation Army man.

For the first time since beginning this review I have Mr. Ingersoll's essays before me, though I read them when first published. Believing that he was faithfully represented in the "Notes," at least not misrepresented nor intentionally garbled, I trusted the "Notes," as I was obliged to do, on matters of quotation, etc. Finding I had been misled, finding that Ingersoll's articles were garbled, misquoted, and their meaning obscured, I was obliged, in necessary haste, to review a little, and have inserted a few ideas and excerpts in several preceding chapters. This chapter I rewrite entire. To do justice, I quote, somewhat *in extenso*, what Mr. Ingersoll wrote on the "woman question."

*Ingersoll.*—"All the languages of the world are not sufficient to express the filth of polygamy. It makes man a beast and woman a slave. It destroys the fireside and makes virtue an outcast. It takes us back to the barbarism of animals, and leaves the heart a den in which crawl and hiss the slimy serpents of loathsome lust. And yet Mr. Black insists that we owe to the Bible the present elevation of woman. Where will we find in the Old Testament the rights of wife, and mother, and daughter defined? Even in the New Testament she is told to 'learn in silence with all subjection;' that she 'is not suffered to teach, nor to usurp any authority over the man, but to be in silence.' She is told that 'the head of every man is Christ, and the head of the woman is man, and the head of Christ is God.' In other words there is the same difference between the wife and husband that there is between the husband and Christ.

"The reasons given for this infamous doctrine are that 'Adam was first formed and then Eve;' that Adam was not deceived; but that 'the woman being deceived was in transgression.' These childish reasons are the only ones given by the inspired writers. We are told that 'a man, indeed, ought

not to cover his head, forasmuch as he is in the image and glory of God;’ but ‘that the woman is the glory of man,’ and this is justified from the fact set forth in the very next verse—that ‘the man is not of the woman, but the woman of the man.’ And the same gallant apostle says: ‘neither was the man created for the woman, but the woman for the man.’ ‘Wives, submit yourselves to your husbands, as unto the Lord; for the husband is the head of the wife, even as Christ is the head of the church, and he is the saviour of the body; therefore as the church is subject unto Christ, so let the wives be subject to their husbands in everything.’ These are the passages that have liberated women.”

I here ask whether the Father by taking a splinter from the “sap” of the tree of logic, and testing its strength as if it were the whole tree, has done justice to an opponent? This process is especially unfair to the great majority of the readers of the “Notes” who would think themselves contaminated by touching a *North American Review* containing one of Mr. Ingersoll’s articles. No one expects a reviewer to quote the whole book or article he reviews, but he should cite enough of it fairly to reflect the author’s meaning.

But worse than paucity of quotation follows.

*Lambert*.—“Moses forbade these abominations (the licentious modes of worship practised by women at the altars of Venus and Cybele), and for this you accuse him of taking away the ‘rights’ of women.”

What will the reader say when he finds, by reading Mr. Ingersoll’s articles, that this is a plain, unvarnished misstatement! And yet such will he find it. O prejudice! let charity charge to thee what illiberal souls would impute to wilful falsehood.

As to the *comparative* condition of the Hebrew and heathen

women as discussed by Mr. Ingersoll and the Father, it matters little, both being bad enough.

Some rays of light we see amidst thick darkness in the history of all nations—some glimmering stars of the olden time which have become suns in the intellectual and moral firmament of the present. All else how dark! Like the Father, when he says with regard to woman's position in heathen countries, "I refer you to these authors, as it would not be proper to quote their descriptions of life, manners and worship in those countries in a book like this," so I, with kindred delicacy, would rather refer than quote, when I write of the treatment to which women were subject under Jewish rule and law; for instance as delineated in the twenty-first and twenty-second chapters of Deuteronomy.

We are referred in the "Notes" to the incestuous marriages, as permitted in Egypt, Chaldea, Persia, Greece, etc.

But whom did Cain marry if not his sister? Whom did Abraham marry?

"And yet indeed she [Sarah] is my sister; she is the daughter of my father but not the daughter of my mother, and she became my wife" (Genesis xx. 12). And by God's express command cousins married cousins (Numbers xxxvi. 10, 11). Again if a man refused to marry his brother's widow, she was commanded to spit in his face in the presence of the elders!

This is Jewish history written by Jewish historians under claim of inspiration!

With Renan, I regard Paul as the greatest of the apostles: not perfect nor free from the prejudices of his times; yet, always brave and fervently eloquent in the advocacy of truth as he believed it, he did more to break down the narrow partition wall of race which Judaism had erected than all the other apostles combined.

The right of woman is to fulfil the highest destiny which she is mentally, morally and physically qualified to reach. Law has made harsh discriminations against her, but her condition is being vastly improved. In England to-day she has a higher legal status than here. But this is not the place to discuss specific measures of reform.

## CHAPTER XV.

## REPLY TO CHAPTER XIV.

Adam, Eve, and the Serpent—The Comparative Merits of Jews and Heathens—  
 Carrion Flesh for Strangers and Aliens—The God of the Jews Established  
 Slavery—"Exterminate" defined—William Penn and the Indians.

THE allegation that Eve was the cause of human sin, sorrow, and death, is denied by the Father, who terms her not the cause but the occasion of evil. A pretty decided "occasion" was she who took the first bite and, with her nature defiled, passed the apple to her husband that he might eat of it and, like the gods, be wise and know good from evil.

As represented in Scripture, the snake was the first cause of transgression, woman the second cause, and Adam the third. It required a succession of causes to bring "sin into the world with all our woe," some six thousand years ago, in the face of science, which declares, modestly speaking, that man has inhabited this earth for tens of thousands of years, and that death reigned over the animal kingdom decades of thousands before man's advent. Yet stick to it:

"In Adam's fall  
 We sinned all."

For theology requires a denial of the gospel of the rocks, as well as a sacrifice of human sympathy, to maintain her structural symmetry. Churches, as constituted, could not be maintained without it. Regarding the comparative demerits of the Jews and of the "godless heathen," I remark, if ever there

was a more heartless, sensual, idolatrous race than the Jews, as Scripture depicts them, God pity that people. We have the authority of Fenelon, Catholic Archbishop of Tours, that the Jews were not "one jot less corrupted" than the heathen, whom the Father, in chapter viii., assures us were worthy of extermination because so wicked! Many things which Scripture records of the Jews would shock the ears of decency: we dare not quote, scarcely refer. But as an example of unalloyed unselfishness, of justice clarified, of sanctity that passeth understanding, refer to Deuteronomy xiv. 21: "Ye shall not eat of anything that dieth of itself; thou shalt give it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien: for thou art an holy people unto the Lord." Why complain of the Jew to-day if he sell you shoddy clothing, when the Lord gave him license to dispose of carrion flesh to the stranger and the alien? I animadvert not the race. It is in many respects noble, and always glorious in its persistence, even against persecution and proscription, which no other nation—for though scattered, it is a nation still—ever endured. The Jew of to-day would not feel himself justified in vending diseased carcasses to the Gentiles, refusing to eat the same himself, because he is of a people "holy unto the Lord." The car of human progress is moving and the Jew is in the front seat. Even when cast out he clings to its sides and endeavors to keep apace. Let us not forget, in the pride of our boasted civilization, that our British ancestors but a few hundred years ago dressed in skins, lived in caves, and, under the auspices of a Druidical priesthood, sacrificed human beings in wicker-baskets.

The past degeneracy of our race is inconceivable; the possibilities of its future incalculable. Men stand aghast with horror at the idea of being the descendants of monkeys. Yet who would not rather be a monkey than a cannibal, or a theo-

logical monster, which has imbued its hands "until thicker than themselves with brother's blood," because that brother, in the independence of honest thought, could not offer up conscience on the altar of creed!

It gives us no pleasure to dwell upon the abominations of past time. We must read of them, for they are a part of history; yet ignorance mitigates crime, and we should not expect to find the same high standard of morality among barbarous as among civilized peoples. But when asked to endorse revolting crime, and to justify it with a "Thus saith the Lord," every humane soul, not bound by chains forged in the smithery of superstition, protests.

The Father objects to the statement that God, as represented in the Old Testament, established slavery. We are told there is a distinction between "permit" and "establish." True, but was not Jehovah, when he issued his mandates regarding slavery, the ruler of the Jewish people? Suppose the Czar of Russia should issue a ukase, saying to his people, "You shall not enslave your brethren proper, but of the Cossacks and Polanders you may buy both bondmen and bondmaids—hold them for life, and leave them an inheritance for your children." Would you not say the Czar had established slavery in his dominions? A decree of permission which culminates in practical adoption by the people to whom it is addressed *is* an establishment.

The aggressive wars of the Jews, we are told, were not wars of annihilation but of extermination, and that "exterminate, from *ex* and *terminus*, means to drive from the borders, to expel, to drive out," and that "this the Jews did to the Canaanites just as we are exterminating the Indians from this continent."

In confidence, Father (I will not whisper it to the illiterate; will not open the eyes of your blind, nor the ears of your

deaf; between ourselves), may not the word signify something more than to "expel, to drive out?" We both know, you a good and I a poor Latin scholar, that exterminate is composed of the two Latin words, *ex*, from, and *terminus*, limit. We also know that words, like the seasons, change. Their meaning to-day may not be their meaning to-morrow. So gradual is that change that the transition may not be noted; yet, when it comes in its fullness, all must recognize it. Take the word *prevent* as an example. It is derived from or compounded of *pre*, before, and *venio*, to go, meaning, literally, to "go before;" and such was the sense in which it was originally used.

What, in popular acceptance, does it now mean? Not to go before, but to obstruct, to hinder. Take, as an instance, the passage of Scripture, 1 Thessalonians iv., part of verses 15, 16, 17: "We which are alive and remain unto the coming of the Lord, shall not *prevent* them which are asleep . . . the dead in Christ shall rise first. Then we, which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air." According to the present meaning of the word "prevent" Scripture would declare that at the resurrection of the dead there will be an ignoble strife between the righteous living and the righteous dead; that the former will try to *hinder* the latter from joining the redeemed throng in its ascension to meet their common Lord.

But read the word according to its original meaning and as understood when King James' translation was made, and all is light. "Those who are alive shall not *go before* those who are dead, but shall be caught up together with them in the air," etc. So of exterminate. Its most general meaning now is, to extirpate, to literally destroy. But in the clear light of history, what little need have we for lexicons! Moses should have understood the commands of him with whom he was in

constant communication. (Numbers xxi. 3.) "And the Lord hearkened unto the voice of Israel and delivered up the Canaanites; and they utterly destroyed them and their cities." (Numbers xxxi. 17.) "Now, therefore, kill every male among the little ones, and kill every woman that hath known man by lying with him." (Deut. ii. 34.) "And we took all his cities at that time, and utterly destroyed the men, and the women, and the little ones of every city: *we left none to remain.*"

In the light of these passages—in the bright lexicon of Jewish mercy, what does extermination mean?

Much more of kindred import could be quoted, but my soul sickens and I turn away.

The Indians, cruel as they are, have been maltreated by us, and our treatment of them is no excuse for Jewish atrocities. The laws of dynamics will prevail, but should not countervail the laws of morality. William Penn, the noble old Quaker, bartered with the Indians, not in deception but in honesty; not by deceiving them as to the difference between ten square miles and ten miles square, as was done with the Cornplanter tribe, but by fair, open dealing, which has made his name the synonym of honesty.

The bloody tomahawk and scalping-knife were never raised against the colonies he planted on territory honestly bought and faithfully paid for. "Lo! the poor Indian," in his untutored, savage state, knows justice from wrong, knows contract from robbery. Would that the Lord's anointed realized so fully those eternal laws which make every man a brother and every woman a sister.

## CHAPTER XVI.

### REPLY TO CHAPTER XV.

Argument and Assumption—Slavery—Polygamy—Legislation of the Roman Catholic Church Against Slavery—Father Lambert to Make a "Point" Splits a Sentence in Two and Changes Punctuation—Misquotations by the Father—Slavery in *Itself*, is it Sinful?—Blanchard and Rice's Debate on Slavery—Miracles.

A WAR of words is a sham battle. As is said by boys at marble play, "Let us knuckle down tight." Idea should combat idea in generous emulation of candor as well as of logical force. If honest in our opinion, let us not fear the cohorts of error, though their name be legion. "I will go to Worms," said Luther, "though the devils be thicker than the tiles on the houses." It was Fred Douglass, I think, who said: "God and one always make a majority." Let not the lovers of truth be troubled. Hell yawns not for honest souls. Why do I write that which will displease the many, and be, in part, unsavory to the few? Do I not know that, if fallacious in my reasoning, some able pen will poise my argument on its point, and pile it as rubbish before my eyes? And how complacently, gratefully, would I survey the wreck! for, in the triumph of truth, we may well glory in our own defeat.

*Ingersoll*.—"In this age of fact and demonstration it is refreshing to find a man who believes so thoroughly in the monstrous, the miraculous, the impossible and immoral."

*Lambert*.—"Here you assume to determine what is monstrous, miraculous, impossible and immoral. It is refreshing

in this age of general education, to see an infidel offering his crude notions as ultimate principles or axioms."

And we say, it is refreshing to hear a priest, who himself bases the greater part of his argument on assumption, reprove an infidel for resorting to priestly tactics. But of what was Mr. Ingersoll speaking, when he referred to the monstrous? To the story of the loquacious serpent, to the alleged universal flood, to the story of a woman transformed into a pillar of salt, and to the Tower of Babel "stopped by the jargon of a thousand tongues." And what was referred to as immoral? Slavery, polygamy, wars of extermination, and persecution even unto death, for opinion's sake. All this is found in the paragraph from which the Father makes the above meagre quotation, which leaves the reader to infer that Mr. Ingersoll assumed his own judgment as the sole standard of morals.

In this age does the Father require a writer to prove that slavery is an evil or polygamy a sin? that it is wrong to punish dissent from religious dogma with torture and death, or to carry on aggressive wars to exterminate a whole people—men, women and children? And yet in the article so severely criticised the writer has eloquently pointed out the injustice of slavery, the "slimy filth of polygamy," and the atrocious barbarity of persecution and of wars of extermination. All this the reader may verify. Why, then, is the Father so reckless, so egregiously unfair in both his quotations and comments? The very next quotation and comment he makes is obnoxious to similar criticism.

*Ingersoll.*—(As quoted in the "Notes.") "Mr. Black comes to the conclusion that the Hebrew Bible is in exact harmony with the New Testament."

*Lambert.*—"Mr. Black comes to no such conclusion. It is no doubt true that the Old and New Testaments 'are so connected together that if one is true the other cannot be false.'

This is your opponent's statement, and is very different from what you represented him as saying."

How has the Father succeeded in making his point, small at best? By splitting a sentence in two, leaving out an extract quoted from Mr. Black's article, and by substituting a period for a comma. This was necessary to show up the infidel! And the air of triumph: "This is your opponent's statement!" As if Mr. Ingersoll had not given, in the same sentence carved in twain by the Father, almost word for word, and without the slightest change of meaning, the language used by Judge Black, and which, with a flourish, the Father quotes. Here is the whole sentence as it appeared in the *North American Review*, November, 1881, page 490: "Mr. Black comes to the conclusion that the Hebrew Bible is in exact harmony with the New Testament, and that the two are 'connected together;' and 'that if one is true the other cannot be false.'" Thus we see the Father garbled and mutilated a sentence; for what purpose we will leave our readers to judge. Give me the same liberty with Shakespeare as the Father takes with Ingersoll, and I will convert the grandest sentiments of the noble bard into drivel and nonsense. Such discrepancies abound in the "Notes," but it is an unpleasant task to note them.

We now approach a subject worthy the moralist—the *status* of slavery *in itself* as related to morality. It seems to be agreed that there are immutable principles, the violation of which no exigency will justify. The doing of an injury from a motive of pure revenge, for example, is an act in and of itself wrong; and no circumstances can make it right. So of adultery and some other crimes. There are other acts which, under ordinary conditions, are wrong, yet which the exigencies of circumstance may justify. Generally speaking, the right of going from place to place as one's will may dictate is

recognized by our best legal authorities. Yet may lunatics and vagrants be denied this privilege. Such are exceptional cases, sanctioned by the highest code of morals.

Many years ago I read an able and spicy debate between two Presbyterian divines—Rev. J. Blanchard and Rev. N. L. Rice, D. D. The question in issue was: "Is slavery in itself sinful, and the relation between master and slave a sinful relation?" Mr. Blanchard affirmed; Mr. Rice denied. Both disputants, of course, acknowledged the authority of Scripture, and, by an appeal to this arbiter, Mr. Rice made points all around his opponent. That the Old Testament justified slavery, in its most absolute sense, was apparent.

"Both thy bondmen and thy bondmaids which thou shalt have shall be of the heathen that are round about you; of them shall you buy bondmen and bondmaids.

"Moreover, of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land: and they shall be your possession.

"And ye shall take them as an inheritance for your children after you, to inherit them for a possession; they shall be your bondmen forever, but over your brethren the children of Israel, ye shall not rule one over another with rigor" (Levit. xxv. 44-47).

"And if a man smite his servant, or his maid, with a rod, and he die under his hand, he shall surely be punished. Notwithstanding if he continue for a day or two, he shall not be punished: *for he is his money*" (Exod. xxi. 20, 21.)

In the fullest sense, under the Hebrew code, slaves were chattels personal. They were merchandise to as full an extent as were our Southern bondsmen.

The reverend gentlemen referred to talked much of slavery "in itself," and Mr. Blanchard referred to slavery among

various peoples as always characterized by the grossest abuses, the foulest enormities. But when he came to Scripture he was tongue-tied; for the Bible was to him, as well as to Dr. Rice, the infallible rule of faith and practice.

Without an agreed definition of slavery, the question, "Is slavery in itself sinful?" reminds us of the thirteen-puzzle—impossible of solution. Suppose we discuss the question, "Is the killing of a human being in itself sinful?" As a rule it is wrong to kill; as an exception it may be meritorious. We may suppose an example where slavery would be justified; as in a case of war and by way of retaliation. But in such case the slave is held, not for profit, nor under pretence of converting him, but to exact justice, to vindicate liberty, and generally to conserve the interests of humanity.

Webster defines slavery as "The condition of a slave: the entire subjection to the will of another." Such is slavery pure and simple, as delineated by historic annals, sacred and profane, qualified by but few restrictions as to the life and person of the slave. Is slavery, as thus defined, sinful? If slaves could choose their masters, or even if the majority of men were humane, the evils of servitude would, at least, be mitigated. But alas! the slave has no choice of masters, and how few of the best of men are worthy to be intrusted with irresponsible power!

Did the Jews enslave the heathen that they might lead them to a knowledge of the true God? The Hebrews were never a proselyting race. Exclusive and egotistical, they claimed a monopoly of the divine favor. There were advanced thinkers among them, who caught, at least, a glimpse of the doctrine of universal brotherhood, and portrayed the dim vision in prophetic harmonies; and who heard their sweet refrains echoed back to them from the towers of a future Zion. But to them, as a people, God was *their* God. He

established a protectorate over them; and even to-day there is an undefined (shall I say undefined?) longing for the coming of a deliverer for Israel. It required a miracle to convince Peter—even after he had listened to his Master's teachings, and had received his apostolic commission from his hands—that salvation belonged as well to the Gentile as to the Jew. No; the Hebrews held slaves for gain. Their motives were not missionary but mercenary.

*Lambert.*—"The church during eighteen centuries fought against slavery, and taught that all men are equal before God."

Some churches did, while others have been the apologists of slavery. On this subject, during the late war, churches were divided in sentiment and that division was marked by a geographical line. But if slavery be not sinful, why antagonize it? Or, if right among the Jews, why wrong among the Gentiles? Was a Jewish more merciful than a Christian master? or was it more beneficent to convert the heathen to Judaism than it is now to convert them to Christianity?

All honor to the Catholic Church for having legislated even to "protect the slave."

Says the Father: "A council held in London in 1102 forbade the selling of men in that city, and called it an infamous traffic."

Would the good God authorize an infamous traffic among his chosen people?

*Lambert.*—"A council held in 922 declared that he who sold another into slavery was guilty of homicide."

Would God have established a system of wholesale homicide by express direction?

With a settled purpose not to act as umpire between Judge Black and Mr. Ingersoll, we will permit each to speak for

himself on the subject of the rapid spread of Christianity, as an attestation of its divine mission.

*Black.*—"When Jesus of Nazareth announced himself to be Christ, the Son of God, in Judea many thousands of persons who heard his words and saw his works believed in his divinity without hesitation. Since the morning of creation, nothing has occurred so wonderful as the rapidity with which this religion has spread itself abroad. Men who were in the noon of life, when Jesus was put to death as a malefactor, lived to see him worshipped as God by organized bodies of believers in every province of the Roman empire. In a few more years it took possession of the general mind, supplanting all the other religions, and wrought a radical change in human society. It did this in the face of obstacles, which, according to every human calculation, were unsurmountable. It was antagonized by all the evil propensities, the sensual wickedness, and the vulgar crimes of the multitude, as well as the polished vices of the luxurious classes. It was most violently opposed even by those sentiments and habits of thought which were esteemed virtuous, such as patriotism and military heroism. It encountered not only the ignorance and superstition, but the learning and philosophy of the time. Barbarism and civilization were alike its deadly enemies. The priesthood of every established religion and the authority of every government were arrayed against it. All were combined together and, roused to deadly hostility, were overcome, not by the enticing words of man's wisdom, but by the simple presentation of a pure and peaceful doctrine, preached by obscure strangers at the peril of their lives. Is it Mr. Ingersoll's idea that this happened through chance? If not, there are but two ways of accounting for it: either the evidence by which the apostles were able to prove the supernatural origin of the Gospels was overwhelming and irresistible, or else its

propagation was provided for and carried on by the direct aid of the Divine Being himself. Between these two infidelity may take its choice."

*Ingersoll*.—"This argument is applicable to all religions. Mohammedans can use it as well as Christians. Mohammed was a poor man, a driver of camels. He was without education, without influence, and without wealth, and yet in a few years he consolidated thousands of tribes, and made millions of men confess that there is 'one God, and Mohammed is his prophet.' His success was a thousand times greater during his life than that of Christ. He was not crucified; he was a conqueror. 'Of all men he exerted the greatest influence upon the human race.' Never in the world's history did a religion spread with the rapidity of his. It burst like a storm over the fairest portions of the globe. . . . It will not do to take the ground that the rapid rise and spread of a religion demonstrates its divine character. Years before Gautama died, his religion was established and his disciples were numbered by millions. His doctrines were not enforced by the sword, but by an appeal to the hopes, the fears and the reason of mankind; and more than one-third of the human race are to-day the followers of Gautama. His religion has outlived all that existed in his time; and, according to Dr. Draper, there is no other country in the world except India that has the religion to-day that it had at the birth of Jesus Christ.' Gautama believed in the equality of all men; abhorred the spirit of caste, and proclaimed justice, mercy and education for all."

*Ingersoll*.—"The history of the world is filled with instances where men have honestly supposed that they had received communications from angels and gods."

*Lambert*.—"How do you know that they honestly supposed? Must you not, from the nature of the case, take their words for the honesty of their supposition?"

Surely this is vain quibbling. However mistaken men may be, we usually judge of their sincerity by their general truthfulness and probity of character. But, however honest they may be, we distrust the revelations of those who graphically describe the unseen world or testify of those who set at nought the laws of nature, which our experience tells us are fixed and invariable. There are spiritualists whose word, in regard to ordinary events, I would not discount; yet before accepting their testimony in regard to the supernatural, I would require proof equivalent to demonstration. So also of prayer cures and "modern day miracles" of every sort.

*Lambert.*—"The apostles claimed a divine communication and mission. They worked miracles in proof of their claim. These miracles proved both to the apostles themselves and to those who witnessed them that there could be no mistake about their claim. 'What we must say is, that you are mistaken' when you assume to be a better judge, a more reliable witness, of events that transpired nineteen hundred years ago in Judea than those were who then lived, saw those events with their own eyes, or heard them with their own ears. Would your statements, under the circumstances, be taken against theirs in any court of justice?"

Here, again, is a begging of the question by one who was to grant nothing and take nothing for granted. Here it is *assumed* that miracles were wrought, the very statement denied in the controversy. The church might as well face the real issue: *Is there sufficient evidence to convince intelligent and unbiased lovers of truth that miracles, as recorded, were ever wrought?* The skeptic says, along with miracles we read of witchcraft and demoniacal possessions. Witches have been banished from educated society, and demonology is a thing of the past. The insanity of the present was the "evil possession," not only of the Jews but of other nations. A crazy

man was supposed to be possessed of a devil ; and yet, by the light of modern science, we see that insanity is a physical disease, and all enlightened physicians treat it accordingly.

If, then, we see a bundle of superstitions with miracle wonders in the same envelope, we are apt to question the latter as we do the former. We desire a modicum, at least, of the same kind of evidence which satisfied those who have left a record of what they professed to have seen. The ignorant can still be made to believe in witches, ghosts, and demons ; but is it right to abuse the credulity of unlearned and unreflecting minds ? It might not be well to let a flood-tide of light on humanity all at once. It is vain to feed a man more than he can assimilate—to indoctrinate him with more truth than he can grasp and hold. The notions of men should not be too rudely shocked. Light must be graduated to the eye. All this, however, does not imply that we should teach positive error nor withhold truth from those who earnestly seek it. But how long must humanity remain in the vestibule of knowledge ? How long before fear will cease to be the ruling element of religion ? We read of many miracles to-day, not only among Catholics but among Protestants as well. All seem to be equally well authenticated, and yet what scientific man will listen patiently to a recital of these wonders ? We repeat, it is too bad to impose upon the credulous. Apropos : ( Years ago a servant girl, with a kindly interest for my spiritual welfare, for which I shall ever be grateful, offered me the loan of a Catholic publication. I have forgotten the name of the book but shall not soon forget one legend it contained. It was in substance this : A beautiful girl had two lovers ; they fought in jealous rage and both were killed. So incensed were their friends at the innocent cause of their “ taking off ” that they cut off the head of the dear girl and cast it in a well. She had died without confession. A bishop passed by,

and the head ascended to the top of the well and asked leave to confess, which it did, and the soul was seen (I do not remember by whom) to ascend to heaven ! This is only a specimen of legends innumerable, which are put forth as verities—*equal verities* as apostolic miracles—by a church claiming to be immaculate ! The book was *not* endorsed by an œcumenical council, but it was the kind of food which the shepherd gave to his hungry flock.)

But there is another class which professes to open to our vision the portals of the unseen world : spiritualists, men and women, who believe what they tell us, for dying they confess the faith. Their expositions of the mysteries of spirit life are quite as well vouched for as are the kindred claims of the Catholic Church. They invite us to their seances, and exhibit a candor, which the church should emulate, by submitting their claims to scientific scrutiny. They claim to "materialize" the spirits of the dead, and to bring them face to face with their friends and kindred in the flesh, who frequently recognize them, and, with a waft of fragrance, consign bouquets to their ethereal fingers. If the Father derides their claims will they not say to him as he said to Ingersoll, " 'What we must say is that you are mistaken ' when you assume to be a better judge, a more reliable witness, of events which transpired before our eyes than we who saw them ; ' would your statements under the circumstances be taken against ' ours ' in any court of justice ? ' " On this question the spiritualists have the vantage-ground ; for what they are ready to swear they have seen or heard they might testify to ; but what the church asserts in regard to apostolic and patristic miracles is, at best, but hearsay, and not admissible as evidence in courts of justice.

The question of the verity of miracles, when divested of theological flummery, is a simple one. It involves only a question of *fact*. Why should the ignorant and superstitious

be exclusively selected as witnesses of supernatural manifestations? Ignorance is not, *per se*, holiness, nor credulity wisdom. We all desire to know the truth, and it is not our crime that we can read and write. Here is a question on the answer of which is supposed to hinge the eternal destiny of millions. Give us light; give us proof. If miracles can be wrought they can be proved. God is not parsimonious of his favors. Every breeze that comes to us laden with perfume whispers of his love; every harvest bespeaks the bountifulness of his gifts; and tiny insects, no less than blazing suns, evidence to us the wonder of his works, and the wisdom and beneficence of his provisions for his creatures, from the smallest to the greatest.

Would you convince us of miracles, submit your tests to scientific men, such as compose the French Academy of Science, for example. One favorable report from such a body of men would outweigh, in intelligent minds, the combined testimony of a thousand monasteries, and ten million monks and nuns.

Is the request unreasonable? Did not the patriarchs of old ask of God a "sign" that he would fulfil his promises to them? Scripture tells us they did, and that the signs were given them. Will Deity feel insulted because we ask for proof that he speaks and acts as fallible mortals tell us he does? Ah! there is not the rub. The God-insulting theory, unrealized as is its hollowness by many who urge it against us, is not what disturbs the votaries of the miraculous. It is merely a pretext. The real point is this: the proof is not forthcoming at the right times and under required circumstances. The inquisitive eye and the experimental crucible of science are dreaded. *There is the rub!*

*Lambert.*—"A false prophet does not destroy the possibility of recognizing a true one, as a counterfeit note does not destroy the value of a genuine note."

Granted. But false prophets make us distrustful of prophetic pretensions, as counterfeit notes excite us to a rigid test of the genuine. What is desired is proof; not that "Grimes is dead," for death comes to all; but ample proof that Grimes has risen, or made his presence manifest to those who summoned his spirit from the "vasty deep," for here we are met by *antecedent improbability*.

## CHAPTER XVII.

## REPLY TO CHAPTER XVI.

The Authorship of the Gospels—The Gospels do not purport to have been Written by Matthew, Mark, Luke and John—Diverse Renderings in Manuscripts of the Scriptures—Orthodox Authority—Original Purity of Text of Scripture Early Lost—Catholic Authority—The Bible does not prove itself—Translations of Scripture—Miracles.

As prefatory to our reply to Chapter XVI. of the "Notes," we observe, that here is a subject, the authorship of the Gospels, worthy the pen of the profound scholar and of the most astute and searching criticism. No one who loves truth desires victory at the expense of truth. Moreover men love certainty; they are too lazy to accept bullion when the ready coin is equally convenient; to formulate by laborious process, even in matters of faith, when a perfectly infallible formula is at hand. If the Bible be an unerring guide in all matters of faith and practice, or if there be a divinely commissioned priesthood that will lead us to a knowledge of all spiritual truth necessary to our happiness here and hereafter, all sane men, being assured of the fact, will rejoice and prefer certainty to doubt and speculation. Doubt is not captiousness, investigation is not the child of prejudice, but the issue of a wedlock between truth and the human soul, consecrated by the purest and holiest love.

Who wrote the Gospels? On such a question as this we had expected, at least, dignified reasoning and learned criticism. We were disappointed. In place thereof we find ireful captiousness and, in the main, assertion substituted for proof, statement for argument.

*Ingersoll*.—"The fact is, no one knows who made the 'statements of the evangelists.'

"There are three important manuscripts upon which the Christian world relies. 'The first appeared in the Catalogue of the Vatican in 1475. This contains the Old Testament. Of the New it contains the four Gospels—the Acts, the seven Catholic Epistles, nine of the Pauline Epistles, and the Epistle to the Hebrews, as far as the fourteenth verse of the ninth chapter,'—and nothing more. This is known as the Codex Vatican. 'The second, the Alexandrine, was presented to King Charles the First, in 1628. It contains the Old and New Testaments, with some exceptions; passages are wanting in Matthew, in John, and in 2d Corinthians. It also contains the Epistles of Clemens Romanus, a letter of Athanasius, and the treatise of Eusebius on the Psalms.' The last is the Sinaitic Codex, discovered about 1850, at the Convent of St. Catherine on Mount Sinai. It contains the Old and New Testaments, and in addition the entire Epistle of Barnabas, and a portion of the Shepherd of Hermas—two books which, up to the beginning of the fourth century, were looked upon by many as Scripture.' In this manuscript, or codex, the Gospel of St. Mark concludes with the eighth verse of the sixteenth chapter, leaving out the frightful passage: 'Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.'"

*Lambert*.—"The fact is, there can be no reasonable doubt whatever that Matthew, Mark, Luke and John wrote the Gospels attributed to them. . . . You have as good reason, and no better, to say that no one knows who wrote Shakespeare, "Paradise Lost," the Divine Comedy of Dante, Cæsar, Livy, Tacitus, Josephus or Homer. No one ever doubts that those books were written by the authors to whom they are attributed."

Certainly as to Homer and Shakespeare the Father is in fault. But waiving this, is there no difference in the amount of proof which a just criticism requires in establishing the authenticity of the Gospels and of the works referred to? The works of Shakespeare, Livy, Tacitus, etc., are professedly merely human productions, written to regale the imagination and to teach us the facts of history, while the Gospels speak to us as from the skies. They come freighted with a record of miracles and wonders stupendous. They tell us of unseen worlds and of spirits and angels intangible. They assure us of facts for which we find no parallel in human experience, and, above all, aver that, unless we believe these things, and submit to a certain ceremonial rite—as to which the Christian world is at sad variance, both as to mode and effect—we shall be damned; that is, cast into a lake of fire, to there “burn forever unconsumed.” Moreover these writers do not agree among themselves.\* Such being the case, our eternal interests demand that we should know both who speaks and by what authority we are addressed. There are many different renderings of the text of Shakespeare; but one would suppose that if God inspired a book on the acceptance of which the salvation of a world depended, it would not only be free from ambiguity but that its authorship would be placed beyond dispute, and its text preserved from liability to mutilation and interpolation. That which is intended as a “lamp unto the feet, and a light unto the path,” should give forth no dim nor deflected rays. The poor wanderer in the swamps and morasses of error, when he casts his longing gaze over the drear expanse, should be able to know the beacon light which is set to guide

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\* We are told that circumstantial variety with substantial agreement in the testimony of witnesses is a proof of their veracity. But what of *circumstantial contradiction*, and of irreconcilable statements?

him to the haven of safety from the *ignis fatuus* which leads on to ruin.

*Lambert.*—"The more important the contents of a book are to mankind the more surely will its genuineness be admitted or denied from the beginning."

Such is the case in periods of advanced civilization; but uneducated and barbarous peoples are so prone to superstition and to an unquestioning faith that they are ever ready to seize upon anything as true which ministers to their love of the marvellous.

The age in which the Gospels were written was not a critical age. The art of printing was then unknown; copying was laborious, and a belief in necromancy, demonology and witchcraft was held by Jews and Gentiles alike. In popular belief miraculous powers were supposed to be possessed by good and bad alike, though derived from different sources.

Is the present age willing to receive the legends of those times with the same implicit credence that they do the leading facts of history and science about the truth of which the educated minds of the world are in substantial accord? Why ignore facts? Why forget that this is not only the iron and golden but *par excellence* the *typographical* age? That laborious research has unsealed the repertories of the past and brought to light treasures of knowledge which have been hidden from the wisdom of ages? We know more of ancient Egypt than the average Egyptian knew of his own times and country; more of Galilee, of its faiths and hopes, and fears, than those who fished in its waters and struck their tents by its shores; more of the mysticism of the past than those who waved the magic wand, held converse with familiar spirits and traced by the trackless stars the course of human destiny. And yet let us not indulge in vainglory. We have

only begun to learn—only taken our first lesson in the horn-book of knowledge. But in the light of our present advancement and of our knowledge of the past, how futile to say: "It is a remarkable fact that the authenticity or genuineness of the four Gospels was never brought in question until modern times, and then only by a few infidels; and even these confine themselves to bold, naked, groundless statements."

In the first place, little attention was paid to the small sect of "despised Galileans." It was only after Christianity had become a power that special notice was taken of it. At Christ's death the number of the disciples, as far as Scripture informs us, was about one hundred and twenty (Acts i. 15). It does not follow because the "crime of unbelief," or heresy, was punished, that those who inflicted the penalty cared to look critically into the history or tenets of the offender. The mouth of the dissenter was gagged, his books burned, and himself tortured and slain. What use had orthodoxy for other argument than fagot, wedge and thumb-screw? What had theology to do with the doctrines of "infidels," or history, save by a passing notice, with a record of their lives and sufferings? They were criminals. They dared to *think*; "away with them to the dungeon and the rack!" The Jews were intolerant of Christianity, and Christian professors in turn persecuted Jew and infidel.

*Lambert.*—"The genuineness of the four Gospels was never brought in question until modern times." "Modern times" is exceedingly indefinite; but, if so, why were they not questioned? There is no evidence that, when the Gospels were written, they bore on their face any evidence that they were composed or claimed to have been written by the authors to whom they are now ascribed. Justin speaks of them as the "memoirs of the apostles," although neither Mark nor Luke were apostles. "But all additions are later and presuppose

a collection of the Gospels" ("Encyclopædia of Religious Knowledge," vol. i., p. 268).\*

So we may infer, on the highest authority, that the titles, "The Gospel according to Matthew," etc., were not placed there when the Gospels were written, but at some future time, no one knows by whom.

*Lambert.*—"These Gospels were received in the earliest times as genuine, and were quoted by the earliest Christian writers as the works of Matthew, Mark, Luke and John."

Yet it is a fact that the earliest Christian apologist, Justin Martyr, though he quotes from words contained in Matthew, Mark and Luke (never once from John and only once from Mark), yet does not mention the name of either, but quotes almost exclusively from Christ's words ("Encyclopædia of Religious Knowledge," vol. ii., p. 1220). Justin also says, these writings were also called Gospels and were written by the apostles *or* their companions. Thus we see that in the earliest approach to the times of the apostles there seemed to be no definite idea in the mind of a Christian author and saint as to who were the writers of the first four books of the New Testament. Had the names of Matthew, Mark, Luke and John been prefixed to those works, or had they been popularly known as the writers thereof, would not Saint Justin Martyr have referred to them as such? We are told that Celsus who lived in the second century, Porphyry who lived in the third, and Julian who lived in the fourth, referred to these books as having been written by their reputed authors. If so it proves nothing to the purpose; for between the times those books were written and the writers referred to lived and wrote, there

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\* As I shall have frequent occasion to refer to this scholarly and exhaustive work, I will say that its authors are not infidels but Christians; one of whom is the learned Philip Schaff, D. D., Professor in Union Theological Seminary, N. Y.

was ample time for some one to write over these books what was not originally there, *i. e.*, "Gospel according to," etc. But who were those men who earliest attested the authorship of the first four books of the New Testament? Honest men, no doubt, but were they careful in their methods and clear and rational in their conceptions of religious truth? Were they free from the fanciful notions common to their age? I quote from "Mosheim's Church History," Part II., chapter iii., a work of the most rigid orthodox stamp: "But the 'Expositions of the Revelations' by Justin Martyr, and of the *four Gospels* by Theophilus, Bishop of Antioch, together with several illustrations of the Mosaic history of the creation by other ancient writers, are lost. The loss of these ancient productions is the less to be regretted, as we know, with certainty, their vast inferiority to the expositions of the Holy Scriptures that appeared in succeeding times. Among the persons already mentioned none deserved the name of an able and judicious interpreter of the sacred text. They all attributed a *double sense* to the words of Scripture; the one *obvious* and literal, the other *hidden* and mysterious, which lay concealed, as it were, under the veil of the outward letter. The former they treated with the utmost neglect and turned the whole force of their genius and application to unfold the latter. Or, in other words, they were more studious to darken the Scriptures with their idle fictions than to investigate their true and natural sense. Some of them also forced the expressions of sacred writ out of their obvious meaning in order to apply them to the support of their philosophical systems; of which dangerous and pernicious attempts Clemens of Alexandria is said to have given the first example."

Irenæus also, a learned and devout Christian Father, bears ample testimony to the "four and no more" of the Gospel writers. His reasons seem to the unlettered mind of the present

as *queer*. Yet he was a pillar of the ancient church, and he shall speak for himself: "It is impossible," he says, "that the Gospels can be more or less than they are. For as there are four zones in the world we inhabit, and four principal winds, while the church is spread abroad throughout the earth, and the pillars and basis of the church are the gospel and the spirit of life, it is right that she should have four pillars, exhaling immortality on every side, and restoring renewed vitality on men. From which fact it follows that the word has given us four versions of the Gospels written by one Spirit."

But what has all this to do with the question of authorship? "Much every way," for these are the witnesses called, and we wish to see whether they have level heads; whether they are matter-of-fact men, who testify to facts only, or whether, even though honest, they are so imbued with a spirit of a romantic theology that they are liable to mistake their own fanciful notions for the truths of history.

But supposing that Matthew, Mark, Luke, and John wrote the Gospels, are we certain they wrote them in their entirety as we have them now? We are certain they did not. We hear the Bible called "God's Book," as if it had been written as a unit, as one entire work, all of the parts to be bound together according to the present order of arrangement, and translated as we have it in the "authorized version." And yet the books of both the Old and New Testaments were written at various times, by different authors, very generally for a specific and temporary purpose, with no direction as to future use or disposition; and, as to the four Gospels, without any pretence of divine direction. Not only so, but not until the sixteenth century did the Catholic Church settle for itself the Canon of Scripture, and it is well known that the Council of Trent then incorporated into the canon several books which the Protestant world regards as apocryphal.

Which is right? Has the Catholic Church added spurious works to the word of God? or has the Protestant Church eliminated therefrom portions of the sacred text? Catholics believe in their Bible, which the laity seldom read, because the church says it is inspired; Protestants, because they are instructed so to believe by parents and preachers. Yet how few of either class can name or number the books of the Bible, much less give one satisfactory reason for believing in the authenticity or inspiration of any particular book contained in the Scriptures! But let us return to the question; are we certain that we possess the Scriptures as they were originally written? Here let me say that I will not refer, in discussing this point, to infidel but to Christian authorities. I quote from "Encyclopædia of Religious Knowledge," vol. i., pp. 268-270: "Before the final close of the canon (end of the fourth century) there were probably few single manuscripts of the entire New Testament. [Of the thousand known manuscripts of the New Testament only about thirty include all the books.] Some of those of the fourth and fifth centuries, now preserved, contain not only the Greek Old Testament but also writings which, though not canonical, were read in the churches and studied by catechumens, . . . the arrangement of the Epistles differed; indeed, there were no models. . . . Turning to the internal history of the New Testament text it is evident that its *original perfect purity was early lost*. The quotations of the latter half of the second century contain readings which agree with later texts, but are not apostolic. Irenæus alludes (Adv. hæc. v. 30, § I.) to the difference between the copies; and Origen, early in the third century, expressly declares that matters are growing worse and worse (in Matt. tom. xv. 14), as is proved by the quotations of the Fathers of the third and fourth centuries. From this time on we have the manuscript text of each century: the writings of the Fathers, the various

Oriental and Occidental versions, all testifying to varieties of reading *for almost every verse*, which undoubtedly occasioned many more or less important departures from the sense of the original text. How came this? The early church did not know anything of that anxious clinging to the letter which characterizes the scientific rigor and piety of modern times, and, therefore, were not so bent on preserving the exact words. Moreover, the first copies were made rather for private than for public use: copyists were careless, often wrote from dictation, and were liable to misunderstand. Attempted improvements of the text in grammar and style; proposed corrections in history and geography; efforts to harmonize the quotations in the New Testament with the Greek of the Septuagint, but especially to harmonize the Gospels; the writing out of abbreviations; incorporation of marginal notes in the text; the embellishing of the Gospel narratives with stories drawn from non-apostolic though trustworthy sources (*e. g.*, John vii. 53 to viii. 11, and Mark xvi. 9 to end)—it is to these causes that we must attribute the very numerous readings or textual variations."

Thus we learn from the fathers of the church, and from some of the ablest orthodox critics of the age, that we are not and cannot be certain which of the multitudinous manuscripts (over a thousand in number, with different readings, amounting to tens of thousands) is correct, or whether either is entirely genuine. These differences extend to words, to phrases, to parts of chapters, and to whole chapters. In our revised edition we are told in regard to Mark xvi. that the two oldest Greek manuscripts, and some other authorities, omit from the 9th verse to the end of the chapter, and that some other authorities have a different ending to the Gospel. In the same edition, of John vii. and viii. all of the verses from the 53d of the former to the 11th of the latter are treated as

spurious and left out of the narrative. By the same revisers John v. 4 is omitted because not genuine. For the same reason the conclusion of the Lord's prayer: "For thine is the kingdom and the power and the glory forever, amen," is excluded from the revised text. We might multiply authorities, but a sufficient number have been cited to show that even the best scholars cannot be certain of the original text of the Gospels.

But supposing it possible that, by a comparison of the oldest manuscripts, we may find the true text of the evangelists, can we even then procure a perfect translation? Luther translated the Scriptures, and of his work Zwinglius says: "Thou corruptest, O Luther! the word of God. Thou art known to be an open and notorious perverter of the Holy Scriptures. How much are we ashamed of thee now, whom we had once so much respected!"

The Zwinglian translation Luther condemned; and he called its translators "a set of fools, asses, antichrists, and impostors."

The translation of Œcolampadius and Basil divines, Beza denounces as absolutely wicked. He also condemns in as severe terms the translation of Castalis.

Of Calvin's translation Molenæus says: "Calvin makes the texts of the gospel leap up and down. He does violence to the letter and makes additions to the text." The same author says that Beza changes the text, and Castalis declares, "it would require a large volume to mark down the mistakes and errors which occur in Beza's translation."

We quote the above as given in a Catholic work. It is a sad commentary on translations of Scripture made by learned and honest men. But surely the Catholic Church can help us out of our dilemma. That church which is feet to the lame and eyes to the blind, from which alone we may secure a

passport of admission to the celestial abode; the repository of all sacred truth; the infallible interpreter of the word and of tradition; surely such a guide will not permit us to plod our weary way along in despondency and doubt, nor allow the pure stream of divine truth to become polluted at the fountain head. Let us see. Two infallible (?) editions of the Latin Vulgate were made by authority of two popes not thirty years apart from each other; and yet they differ in more than two thousand places! "Sextus V. issued a bull with an anathema against any man who should change his authorized Vulgate, even in the least particle (*in minima particula*). Yet Clement the Eighth had the audacity in despite of said bull to order a new translation, changing it more than two thousand times, and sometimes very seriously, to the amount of clauses and whole verses." So said Alexander Campbell in his debate with Bishop Purcell, p. 274. Did the Bishop deny the statement? No; he only said (p. 286): "That only shows that the popes never taught that their personal opinions were to be received as articles of faith, as my friend would persuade you they did. Private authority should not presume to alter the authorized version. This was the amount of the prohibition."

And why not alter it if the translation of Sextus was not authoritative, which it could not logically be if there was no certainty of its accuracy. Surely the Bible has much to do with faith and morals, in regard to which the church claims to be the infallible judge. The pope in his own sacred person is also infallible. Pardon me; I had almost forgotten that, when Bishop Purcell uttered the declaration quoted above, the doctrine of papal infallibility had not been promulged. In the light of these facts where can we find our infallible Bible?

*Black.*—"Nothing was said by the most virulent enemies against the personal honesty of the evangelists."

*Ingersoll*.—"How is this known?"

*Lambert*.—"It is known from the fact that neither in tradition nor history is there anything directly or indirectly throwing the least suspicion or shadow of doubt on their honesty, integrity, and holiness of life."

The truth is, history, save as written by themselves, is silent on the subject.\* "Tradition" is an equivocal word; but if it has spoken let us know what it said, and in what ages its voice was heard and its words recorded.

Mr. Black having made the presumed honesty of the evangelists the basis of his argument, the burden of proving his statement rested on him. But, as we have shown, at the beginning of the Christian era the disciples were few in number, and were not esteemed, at first, worthy of more than a passing notice by historians. The personal character of unlettered fishermen and tax-gatherers was not likely to be discussed *pro* or *con*. What should have drawn more attention to Matthew, Mark, Luke, and John than to those men in the same social rank, whose names perished with their lives? Not because they wrote the Gospels; for while they lived, as far as history teaches, their names were neither prefixed nor subscribed to those books.

We are told that the infidels who wrote against Christianity admitted the genuineness of the miracles recorded in the New Testament. Why? Did they witness them? No; but miracles were then believed in the same as witchcraft and demoniacal possessions. It was the age of astrology, soothsaying, and kindred superstitions. It seems that Moses believed

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\* This is almost literally true; and yet, as quoted by Father Lambert, 4th ed., "Notes," p. 147, Josephus testifies that James and some other Christians were stoned as *breakers of the law*. Also Suetonius, who says that Claudius Cæsar expelled the Jews from Rome *because they raised continual tumults* at the instigation of Christ.

that Pharaoh's magicians could turn a rod into a living serpent. Who believes it now? In the early ages it was *assumed* that men could work miracles, such as healing the sick, raising the dead; and they met the claims of the evangelists, not by denial, but by asserting; and they believed no doubt, that the men of their faith and the philosophers of the past had performed as great wonders as were ascribed to Christ and his apostles. Ours is a different age. It is not inclined to accept a history of the supernaturally marvellous as a verity, whether it relate to past or present experience, without an amount of proof commensurate to the demands it makes upon its credulity. Gibbon, in chapter xv. of his great history, says: "Accustomed long since to observe and to respect the invariable order of nature, our reason, or at least our imagination, is not prepared to sustain the visible action of Deity. But in the first ages of Christianity the situation of mankind was extremely different. The most curious, or the most credulous, among the pagans were often persuaded to enter a society which asserted an actual claim of miraculous powers. The primitive Christians perpetually trod on mystic grounds, and their minds were exercised by the habit of believing the most extraordinary events. They felt, or they fancied, that on every side they were assaulted by demons, confronted by visions, instructed by prophesy, and surprisingly delivered from danger, sickness, and from death itself, by the supplications of the church. The real or imaginary prodigies, of which they so frequently conceived themselves to be the objects, the instruments, or the spectators, very happily disposed them to adopt with the same ease, but with far greater justice, the wonders of evangelic history; and thus miracles, which exceeded not the measure of their own experience, inspired them with the most lively assurance of mysteries which were acknowledged to surpass the limits of their understanding."

In a superstitious age wonders of all kinds abound, and from friend and foe of any particular faith find ready credence. Such was the apostolic age. Many of the Jews no doubt credited the miracles said to have been wrought by Christ and his followers. Why should they not? Their sacred books told of prodigies as marvellous as any the evangelists record. If a heathen magician could turn sticks into snakes, and if an ass, in human speech, could rebuke a prophet, why should a Jew marvel at anything?

## CHAPTER XVIII.

### REPLY TO CHAPTER XVII.

Miracles—Hume—Gibbon—Witchcraft a Superstition—Catholic Testimony—"The Star in the East" and the "Wise Men"—Fenelon and the Bible Question—Josephus—Tooley Street Tailors—The Prodigies Attending the Birth of Jesus—Renan on Miracles.

"THE question of miracles seems now to be admitted on all hands to be simply a question of evidence." ("The Reign of Law," by the Duke of Argyll.)

"It is not for us to demonstrate the impossibility of a miracle; it is for the miracle to demonstrate itself. What proof have we that sirens and centaurs do not exist except that they have never been seen? What has banished from the civilized world a belief in the old demonology, except the observation that all the deeds formerly attributed to demons are well enough explained without their agency? A being who does not reveal himself by an act, is, for science, a being without existence" (Ernest Renan).

*Ingersoll.*—"How is it known that it was claimed during the life of Christ that he wrought a miracle?"

*Lambert.*—"It is known from four histories written by four well-known historians who were contemporaries of the Jewish historian Josephus. Their names are Matthew, Mark, Luke and John."

*Ingersoll.*—"And if the claim was made, how is it known that it was not denied?"

*Lambert.*—"There is contemporary evidence that the claim was made and admitted, and there is no evidence whatever that it was ever denied. On the contrary, all history takes those miracles as facts that have been passed upon, as no longer legitimate subjects of dispute."

Right here let me inquire whether it is true that all history takes these alleged miracles as facts. Gibbon was a historian second to few, if any; did he believe in miracles? Hume was one of the most erudite and accomplished of historians; did he believe in miracles? He wrote a treatise to prove that no possible amount of testimony was sufficient to render a miracle credible. As to Gibbon, further on. I dissent from Hume's doctrine, and agree with Argyll that the question of miracles is a question of evidence. Can we or should we accept as true the statement that miracles were ever wrought—such as healing the sick, raising the dead, the conversion of water into wine, and the manufacture from five loaves and two fishes of bread and fish sufficient in quantity to feed five thousand men and a multitude of women and children, leaving twelve basketfuls remaining? Should we accept such statements on the same kind and amount of evidence as we do the reign of a monarch, the history of a battle or the constitution of a State? No, for there is an antecedent improbability that such things ever happened. They contradict human experience. They imply the intervention of a force unknown either to science or philosophy. Not only so, but we find them wedded to superstitions which the educated world has long ago discarded.

Who now questions that astrology was a compound of superstition and imposition, or that witchcraft was a delusion? Not the Catholic Church, surely, for I hold in my hand "The Faith of our Fathers," by the Rt. Rev. James Gibbons, D. D., in which he speaks of the "ridiculous charge of witchcraft"

(p. 245). He says: "And who is ignorant of the number of innocent creatures that suffered death in the same State [Massachusetts] on the ridiculous charge of witchcraft toward the end of the seventeenth century?" Yet astrologers are called in to testify to the birth of Jesus. They saw his star in the east and came to worship him (Matt. ii. 1, 9-11). And who were those "wise men," Magi or magicians? They were the illusionists, the sleight-of-hand performers of the east, filled with the religion of Zoroaster and all the mysticism which a warm climate could generate in superstitious brains. Let me introduce you to these worshipful witnesses. Gibbon in his history, chapter viii., says: "The memory of Zoroaster, the ancient prophet and philosopher of the Persians, was still revered in the east; but the obsolete and mysterious language in which the Zandavesta [Persian Bible] was composed opened a field of dispute to seventy sects, who explained the fundamental doctrines of their religion and were all indifferently derided by the crowd of infidels, who rejected the divine mission and the miracles of the prophet. To suppress the idolaters, reunite the schismatics, and confute the unbelievers by the infallible decision of a general council, the pious Artaxerxes summoned the Magi from all parts of his dominions. These priests, who had so long sighed in contempt and obscurity, obeyed the welcome summons; and on the appointed day appeared to about the number of eighty thousand. But as the debates of so tumultuous an assembly could not have been directed by the authority of reason, or influenced by the art of policy, the Persian synod was reduced, by successive operations, to forty thousand, to four thousand, to four hundred, to forty and at last to seven Magi, the most respected for their learning and piety. One of these, Erdivirath, a young but holy prelate, received from the hands of his brethren three cups of soporiferous wine. He drank them

off and instantly fell into a long and profound sleep. As soon as he waked he related to the king and to the believing multitude his journey to heaven, and his intimate conference with the Deity. Every doubt was silenced by this supernatural evidence; and the articles of faith of Zoroaster were fixed with equal authority and precision." These were the kind of men who saw the star in the east (or from the east) and went to proffer the gold and frankincense and myrrh to the infant Saviour. But if the Magi suspected the divine mission of Christ they were doing violence to their own faith, for Herodotus says: "The people (of Persia) reject the use of temples, of altars and of statues, and smile at the follies of those nations who imagine that the gods are sprung from or bear any affinity with the human nature." If this be so, would the Magi have believed that a god-man, born of woman, had descended upon the earth?

If, as learned priests and bishops contend, the Bible does not prove itself, how can it prove what it contains—especially the most incredible part, the miraculous? Will tradition help us out? If so, give us the most serviceable traditions and we will read them with care and discuss them with candor. Or, shall we invoke extrinsic evidence to convince us of the credibility of the entire gospel narratives? If so, where shall we look for the extrinsic evidence that may suffice for that purpose? Before we can credit miracles we must insist on the most indubitable proof—not such as may suffice in a question of a common historical or every day fact, but such as disinterested, educated and unbiased minds would deem sufficient.

Should the Father bring me word that my friend, his neighbor, was dead and that he was with him when he expired, I would credit his statement implicitly; but if he should assure me that a priest or bishop had restored the dead one to life—I might think him honest—but I would not believe one word

of his statement. I would think first of trances and of all natural causes which might produce the semblance of death ; but no number of witnesses, in that particular case, would convince me that the dead had been brought to life.

But were the accounts of miracles given us by the evangelists strictly contemporary with the events they record ? Or, was the present canon of Scripture accepted and the books therein contained unquestioned as to genuineness and inspiration in the infancy of the church ? I love to quote Catholic authority : it is often so charming in its explicitness. Bishop (afterwards Archbishop) Purcell, in his debate with Campbell (p. 130), says : " You did not see the miracles ; the books that record them were written long after they occurred ; and many of the most important portions of this very book were doubted for upwards of three hundred years after Christ, even by Luther himself, in the enlightened sixteenth century ! His [Campbell's] author, Du Pin, says, there were abundance of false Gospels, false epistles, false Acts, in the early ages. How then, according to his [Campbell's] principles, can we be sure of the authenticity of a single book of the Old or the New Testament, being we have no vouchers for the truth but the testimony of men ? Here are chasms to be bridged, and links in the chain of Scriptural testimony to be welded, for full three hundred years, aye, sixteen hundred years before the various books of the Scriptures were collected together."

But have we a divine sanction, or other proof, to show that Jesus ever authorized any one to write a history of his acts and sayings ? Let Catholic authority answer. See " The Bible Question," by the great and good Fenelon, Fletcher's notes, p. 48 : " Our Divine Redeemer wrote nothing : he only preached. But did he not command his apostles to write ? Of this or of such command there is no testimony in the Bible. So that thus there is no proof, in the sacred book itself, that any writ-

ten word has ever been appointed by Christ Jesus himself to be the rule of our belief." Again, p. 57: "The Bible neither proclaims its own inspiration, nor can the sacred article be proved by any testimony of the Bible." In the same work (p. 57) are quoted approvingly the words of "the excellent and learned Hooker," as he is there called: "*But it is not the word of God, which doeth or can assure us, that we do well to think it his word.*"

The good priest, it seems to us, had better have argued from the true Catholic standpoint, and have averred that the Bible does not and cannot prove itself, and that the only present and living witness of its inspiration and truth is the Catholic Church. When this ground is taken we shall be prepared to consider it. I fear, however, that such position would hardly be considered tenable by his Protestant readers; besides, should he now change his base he would be obliged, as lumbermen say when they "stick" or "stave," to "raft over."

We now come to the long-mooted question respecting a passage in Josephus.

*Ingersoll.*—"Is it not wonderful that Josephus, the best historian the Hebrews produced, says nothing about Jesus?"

*Lambert.*—"Here is what he says: 'Now about this time Jesus, a wise man,' " etc.

*Ingersoll.*—"The passage in Josephus is admitted to be an interpolation."

*Lambert.*—"Admitted by whom? By you, and Paine and Voltaire, and other infidels, Tooley street tailors."

Without stopping to commend the manly dignity and Christian courtesy of this reply I pass to the question at issue. Did Josephus write the paragraph referred to? I answer no, and assign the reasons which seem to me to necessitate the conclusion: 1st, the context shows that it is an interpolation; 2d, the probabilities of the case, strong enough to

exclude the possibility of an opposite conclusion, show it; 3d, it is shown to be spurious by learned Catholic and Protestant as well as Hebrew authority.

First, as to the context. Just before the disputed passage intervenes Josephus is speaking of the wrongs suffered by the Jews at the hands of Pilate and of the end of a certain sedition. Then, as we claim, was interpolated the passage: "Now there was about this time Jesus, a wise man, if it be lawful to call him a man; for he was a doer of wonderful works, a teacher of such men as received the truth with pleasure. He drew over to him both many of the Jews and many of the Gentiles. He was [the] Christ. And when Pilate, at the suggestion of the principal men among us, had condemned him to the cross, those that loved him at the first did not forsake him: for he appeared to them alive again the third day; as the divine prophets had foretold these and ten thousand other wonderful things concerning him. And the tribe of Christians, so named from him, are not extinct at this day." What follows? "About the same time also another sad calamity put the Jews into disorder," etc. What! was it a calamity that the crucified Saviour had risen from the dead? That he had proved himself the long-looked-for Messiah, the hope of Israel, whose coming the prophets had foretold, and which was to be the redemption of the Hebrew race?

But leave out the interpolation and you will see how the preceding and the succeeding paragraphs dovetail together (See "Antiquities of the Jews," Book 18, Chapter 3).

Second, as to the probabilities of the case. Josephus was a Jew and, in his latter days, of that strictest of sects, the Pharisees, whom Christ had called hypocrites and vipers. Would not a convert from such a class, a man of noble lineage and of such great learning and literary power, have been referred to as one of the greatest triumphs of the new faith? Would

not Josephus have embraced with holy ecstasy the religion of him whom he believed to be "the Christ?" Josephus wrote his own biography no earlier than 100 A. D., but he nowhere indicates a change of faith, nor refers to the greatest event of all ages, the coming of the Son of God for the redemption of the world.

Third. Historical and critical authorities, by a vast preponderance, negative the genuineness of the disputed passage. True Eusebius refers to it twice, and that is the first reference made to it in history. Of Eusebius we are told that "he is called the 'Father of History,' not because he was master of historiographer's art, for he had neither method with respect to the whole, nor criticism with respect to details; neither style nor absolute veracity" ("Enc. of Rel. Knowledge," vol. i., 771). The same authors observe: "But though this famous testimony is by Eusebius ('Hist. Ecc.' i., ii). it is entirely spurious." See list of learned authorities cited. The "Encyclopædia Britannica" says: "Book xviii., chap. iii., sec. 3 [of Josephus] contains a remarkable passage relating to Jesus Christ, which is twice cited by Eusebius as genuine, and which is met with in all the extant MSS. It is, however, unanimously believed to be, in its present form at least, spurious, and those who contend for its partial genuineness are decidedly in the minority." To the same effect says the "American Encyclopædia." Eusebius was born in the third century and died about 340 A. D. Yet Origen, the most learned father of the church, who lived in the second century, says that Josephus was not a believer in Jesus.

Were all these wise, learned, Christian writers, "Tooley street tailors?"

*Ingersoll.*—"Is it not wonderful that no historian ever mentioned any of these prodigies?"

*Lambert.*—"The prodigies you refer to are, first, the massa-

cre of the infants by Herod; second, the star of Bethlehem; third, the darkness at the time of the crucifixion, etc.

"The first is referred to by Macrobius, a heathen historian, in such a manner as to leave no doubt as to the universal belief in the fact.

"The second is mentioned by Chalcidus, a Platonic philosopher, who attests the facts in almost the same words as the Gospel.

"The third (the darkness) is mentioned by Phlegon of Trallium, a pagan who lived in the middle of the second century; *i. e.*, about the year of our Lord 150."

As to Macrobius, who lived in the fifth century, one would suppose that he was a poor witness of events which transpired some four hundred years before he was born. And again, a legend precisely like that told of the massacre of the infants by Herod was believed to have taken place 1200 years A. D., when a tyrant sought the life of the child Chrishna, the atoning saviour of the Hindoos.

Chalcidus, who was born in the second century (scarcely contemporary with Jesus or his apostles), speaks, in his "Comments on the Timaeus of Plato," of a star which presaged neither disease nor death, but the descent of a god among men, which was verified by Chaldean astronomers, who hastened to present gifts to the child-god. But what proof have we that Chalcidus referred to events which attended the birth of Jesus? The Father is aware that the unlearned will *suppose* that the passage quoted could refer only to the events spoken of by the evangelists. They are not presumed to know that hundreds of years before Christ was born, and among many nations, prophecies were written of stars which should appear at the birth of heroes, gods, and demi-gods, whose births, with attendant wonders, heathen historians afterwards recorded as having occurred in exact fulfilment of

prophecy; that stars appeared; that wise men hastened to bow before the infant prodigies, and to present their gifts in token of adoration; that those saviours of the ancient world were born of virgins, and came to save the world and atone for sin. "Faber, an English writer, in his history of idolatry, tells us that Zoroaster prophetically declared that a virgin should conceive and bear a son, and that a star would appear blazing at mid-day to signalize the occurrence. 'When you behold the star,' said he to his followers, 'follow it whithersoever it leads you. Adore the mysterious child, offering to him gifts with profound humility. He is indeed the Almighty Word which created the heavens. He is indeed the Lord and everlasting King.' " \*

So of Chrishna (1200 years B. C.), who, according to the Hindoo Bible, was born of a virgin, was visited by shepherds, wise men, and angels, whose life was threatened, as was that of Jesus, by a tyrant, who commanded all of the first-born to be put to death; who was baptized in the river Ganges, was anointed by women, and who had his beloved disciple. He taught by parables, preached a notable sermon, was honored by a triumphal reception by the crowds, who strewed branches before him; taught doctrines of peace and purity, was crucified, rose from the dead and appeared to his disciples. See Appendix (B). The parallel might be extended and numerous other cases cited, did space permit, of miraculous occurrences attendant on the birth of "god-men," who lived and died long before Jesus was born. Does the Father then claim that the Platonist, Chalcidus, referred to the star of Bethlehem, when heathen records abound in accounts of the appearance, under like circumstances, of the same wonders as are recorded by the evangelists; all in attestation of like events (the birth of gods), and presaging to humanity the same deliverances?

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\* See "The World's Sixteen Crucified Saviours," by Kersey Graves.

Let us now consult the writings of one to whom the literary world does deference. I quote from Gibbon's *Rise and Decline of the Roman Empire*.

"During the age of Christ, of his apostles, and of their first disciples, the doctrines which they preached were confirmed by innumerable prodigies. The lame walked, the blind saw, the sick were healed, the dead were raised, demons were expelled, and the laws of nature were frequently suspended for the benefit of the church. But the sages of Greece and Rome turned aside from the awful spectacle, and, pursuing the ordinary occupations of life and study, appeared unconscious of any alterations in the moral or physical government of the world. Under the reign of Tiberius, the whole earth, or at least a celebrated portion of the Roman empire, was involved in a preternatural darkness of three hours. Even this marvellous event, which ought to have excited the wonder, the curiosity, and the devotion of mankind, passed without notice in an age of science and history. It happened in the lifetime of Seneca and the elder Pliny, who must have experienced the immediate effects, or received the earliest intelligence of the prodigy. Each of these philosophers, in a laborious work, has recorded all the great phenomena of nature—earthquakes, meteors, comets, and eclipses—which his indefatigable curiosity could collect. But the one and the other have omitted to mention the greatest phenomenon to which the mortal eye has been witness since the creation of the globe. A distinct chapter of Pliny is designed for eclipses of an extraordinary nature and unusual duration; but he contents himself with describing the singular deflect of light which followed the murder of Cæsar, when, during the greatest part of the year, the orb of the sun appeared pale and without splendor. This season of obscurity, which surely cannot be compared with the preternatural darkness of the

Passion, has been already celebrated by most of the poets and historians of that memorable age."

With regard to the passage from Phlegon, cited by the Father, and referring to the eclipse said to have taken place at the time of the crucifixion, Gibbon in a note remarks: "*It has been wisely abandoned.*" But Phlegon, it will be remembered, was not the contemporary of Jesus nor of the apostles. Neither was Julian, nor any of the other authors called by the Father to testify to the prodigies which were said to have attended the birth and death of Jesus.

*Lambert.*—"Why do you reject the works of the evangelists and admit the works of Josephus?"

We do not reject the works of the evangelists in an unqualified sense. They were anonymous productions, written or collated, with perhaps one exception, by some authors whose names they did not originally bear. The highest Catholic authorities tell us, as we have shown, that they do not prove themselves. They record prodigies which, in themselves, are incredible. Where Josephus does likewise we do not receive his statements as true. But that he wrote the works accredited to him has never, as far as I know, been questioned. We do not say that miracles have never been wrought, only that they have not been proved. Says Renan: "None of the miracles with which ancient histories are filled occurred under scientific conditions. Observation, never once contradicted, teaches us that miracles occur only in periods and countries in which they are believed in, and before persons disposed to believe them. No miracle was ever performed before an assembly of men capable of establishing the miraculous character of an act. Neither men of the people nor men of the world are competent for that. Great precautions and a long habit of scientific research are requisite. In our days have we not seen nearly all men the dupes of

gross prestiges or puerile illusions? Marvellous acts attested by every inhabitant of small towns have become, under a more severe scrutiny, acts of felony. It is certain that no contemporaneous miracle bears examination; is it not probable that the miracles of the past, all of which were performed in popular assemblages, would also present to us, were it possible for us to criticise them in detail, their share of illusion?

"It is not, therefore, in the name of this or that philosophy, but in the name of constant experience, that we banish miracle from history. We do not say 'miracle is impossible;' we say, 'there has been hitherto no miracle proved.' Let a thaumaturgist (believer in wonders) present himself to-morrow with testimony sufficiently important to merit our attention; let him announce that he is able, I will suppose, to raise the dead; and what would be done? A commission composed of physiologists, physicians, chemists, persons experienced in historical criticism, would be appointed. This commission would choose the corpse, make certain that death was real, designate the hall in which the experiment should be made, and regulate the whole system of precautions necessary to leave no room for doubt. If, under such conditions, the resurrection should be performed, a probability almost equal to certainty would be attained. However, as an experiment ought always to be capable of being repeated, as one ought to be capable of doing again what one has done once, and as in the matter of miracles there can be no question of easy or difficult, the thaumaturgist would be invited to reproduce his marvellous act under other circumstances, upon other bodies, in another medium. If the miracle succeeds each time, two things will be proven: first, that supernatural acts do come to pass in the world; second, that the power to perform them belongs or is delegated to certain persons. But who does not see that no miracle was ever performed under such con-

ditions? that always hitherto the thaumaturgist has always chosen the subject of the experiment, chosen the means, chosen the public? that moreover, it is, in most cases, the people themselves who, from the undeniable need they feel of seeing in great men and great events something divine, create the marvellous legends afterwards. Till we have new light, we shall maintain, therefore, this principle of historical criticism, that a supernatural relation cannot be accepted as such, that it always implies credulity or imposture, that the duty of the historian is to interpret it, and to seek what portions of truth and what portions of error it may contain."

## CHAPTER XIX.

### REPLY TO CHAPTER XVIII.

Father Lambert's Chow-chow Method—The Dogma of Atonement—Necessity of Belief and of the Second Birth—Josephus Again—Rev. Lambert's Terrible Mistake about John's Reference to the Ascension—Genealogy of Jesus.

It would be an easy task to point out the fallacies and misconceptions which pervade Chapter XVIII. of the "Notes"—easy and yet annoying to trace multitudinous divisions of subjects which could and should be combined by careful generalization. I can afford no longer to follow the Father in his chow-chow method. I will, however, give a specimen of the kind of proof he offers to overwhelm his adversary.

*Ingersoll.*—"Is it not more amazing than all the rest that Christ himself concealed from Matthew, Mark, and Luke the dogma of the Atonement, the necessity of belief, and the mystery of the second birth?"

To prove that Christ taught Matthew, Mark, and Luke the doctrine of the Atonement, the Father cites Matthew xx. 28: "Even the Son of man came not to be ministered unto, but to minister, and *to give his life a redemption for many.*" Also Acts iii. 18: "But those things which God had foretold by the mouth of all the prophets, that his Christ should suffer, he hath so fulfilled."

But these passages do not teach the doctrine of vicarious atonement as preached by Paul. Every patriot who dies on the battle-field for liberty gives his life, in an important sense,

as a *redemption* from slavery, if he fights to redeem a people from servitude. Nor do the words, "which God had foretold by the mouths of all the prophets, that his Christ should suffer," aver that Christ died as a propitiatory offering. Many a righteous man suffers for others without becoming an expiatory sacrifice.

In refutation of the charge that the first three evangelists were ignorant of the "necessity of belief," or that it was not taught them by Jesus, we are referred to Mark xvi. 16: "He that believeth not shall be damned." And to Acts xvi. 31: "*Believe* in the Lord Jesus: and thou shalt be saved, and thy house."

It should be remembered:

1. That neither Mark nor Luke was an apostle, and by Christian commentators it is believed that neither of them was of the seventy disciples, and, hence, that neither of them listened to the teachings of Jesus, nor witnessed the miracles which they record as having been wrought by him; and that Matthew, who was an apostle and an eye-witness of the acts of Jesus, does not insist on the necessity of belief as a doctrine taught by him.

2. That in the "Gospel according to Luke," the author does not represent the doctrine in question as having been preached by Christ. But Luke did listen to Paul, and most likely imbibed the doctrine from him.

3. That the passage cited from Mark is not found in the two oldest Greek manuscripts, and by many Christian writers is regarded as spurious.

The Father avers that Matthew taught the doctrine of the "second birth," because he reports Jesus as saying: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." In this passage we find no reference to a "second birth." Bap-

tism was practised among the heathen as well as among Jews and Christians. Nor in the passage in Mark: "He that believeth and is baptized shall be saved"—even admitting its genuineness. John is the only one of the evangelists who teaches it (John iii. 8). Yet this Gospel is believed by many Christian writers to have been written about A. D. 150.

In regard to the silence of contemporaneous literature respecting the words and works of Christ, Mr. Ingersoll says: "There is not in all the contemporaneous literature of the world a single word about Jesus and his apostles."

What do these words imply? Simply, that during the life of Christ history and other literature took no note of him and his apostles and of the miracles which the evangelists record.

Yet the Father takes issue with this statement, and refers to writers who make a mere passing reference to Jesus, and in one instance to his brother James; and every one of these writers was born after the death of Christ. Yet the Father calls their writings "contemporary literature."

Here again arises the question of the genuineness of the disputed passage in Josephus.

While absent from home and libraries, I took occasion to write a letter of inquiry on this subject to Rev. Dr. Schlesinger, a learned rabbi, a profound scholar and author, of Albany, N. Y., who very kindly favored me with the following letter:

"DEAR SIR:—In reply to your favor of the 3d, I beg to state that the passage of Josephus you refer to is now so generally recognized as an interpolation, that it is hardly worth while spending a line in proving it again. The passage bears *prima facie* the stamp of an interpolation: (1.) Because it differs entirely from the usual style of Josephus, and (2) because it interrupts the narrative and has no connection with either the preceding or following; but if you take it out the parts fit nicely.

"Before Eusebius, who is by no means the most ancient father of the church, no one mentions this passage; though in the numerous apologies of Christianity

during the second century, it would have been quoted if it had been in existence. On the contrary, Origen, who lived a century before Eusebius, and was the most learned father of the church, states distinctly (*Contra Celsum* i. 35) that Josephus was not a believer in Jesus.

"Hoping that this will satisfy you, I am, dear sir, yours truly,

"DR. M. SCHLESINGER."

The late Albert Barnes (Presbyterian commentator) says: "Josephus, a Jewish historian, and a *Jew*, would not be likely to record anything that would appear to confirm the truth of Christianity" ("Notes on Matthew," p. 33). Surely, Tooley street tailors are becoming numerous.

*Lambert*.—"The apostles witnessed the events in the life of Christ as others witnessed them. But unlike others, they were inspired to give a narrative of the events they witnessed."

How do you prove this? The evangelists do not lay claim to inspiration. Catholic authority assures us that the Bible does not and cannot prove itself. On the same authority we are informed that: "With regard to the books of the New Testament which we now possess—these, for the most part, are the fruit of events, and of accidental circumstances—composed not so much for the benefit of the public, as for the consolation and instruction of private individuals" ("The Bible Question," p. 49).

Again, as before quoted: "The Bible neither proclaims its own inspiration nor divine character; an appeal must be made to some testimony or evidence beyond, or outside of the holy volume."

Please furnish us that testimony or evidence.

Mr. Ingersoll wonders at the meagre accounts the evangelists give of that most surprising event, the ascension. Matthew does not mention it. Mark and Luke (admitting the genuineness of that part of Mark's Gospel) dismiss the subject with a single sentence each. John does not refer to

it, the Father's statement to the contrary notwithstanding. Hence appears the startling fact that the only two evangelists who were apostles, and could have been witnesses of the ascension, say nothing about it.

Here we are astounded at the superficial manner in which the good priest treats the Scriptures.

*Ingersoll*.—"John corroborates Matthew by saying nothing on the subject."

*Lambert*.—"John corroborates St. Matthew by saying: 'And no man hath *ascended* into heaven but he who descended from heaven, the Son of man who is in heaven' (John iii. 13). This is saying something on the subject, is it not? Why did you overlook this text?"

We reply, this is *not* saying anything of *the* ascension. John in the passage quoted professes to report the words of Jesus spoken to Nicodemus which were said in the early part of Christ's ministry, and, of course, long before the crucifixion. So, whatever "ascension" was here referred to it could not by possibility have been the one which is said to have occurred *after* Christ had risen from the dead. What must the Father's readers, who dare compare his statements with the facts, think of the reliability of a book where the plainest words of Scripture are so grossly perverted? But will the Father tell us how he reconciles the words of John: "And no man hath ascended into heaven, but he that descended from heaven, the Son of man who is in heaven," with 2 Kings ii. 11: "And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven."

It would seem that the Old and the New Testaments are at sad variance in regard to this particular. If Jesus was the only man that ever ascended into heaven, Elijah must have reined his fiery steeds in some other direction.

Of Mark xvi. from the eighth verse to the end, the Father says that it is found in "most of the ancient manuscripts and that the most ancient of the Fathers admitted it." The Father should have referred us to those manuscripts, and have quoted to us from the Fathers. If his averments regarding manuscripts and the Fathers are no more trustworthy than his references to Scripture, they cannot be relied on. But granting that the verses in question are found in certain manuscripts, we know that they are not found in others, the most ancient, while some make a different ending to the chapter. The ancient Fathers were a credulous, fanciful set, who recorded miracles as of their own day, such as raising the dead to life by means of the bones of saints! They were also believers in supernatural visions and dreams. We cannot rely on such authority. What are we to believe? Is doubt in such a case a crime, knowing as we do, from the highest authority, that the Scriptural writings have been tampered with and changed to such an extent that very few of either ancient or modern manuscripts agree with each other? I quote from "Beliefs about the Bible," by M. J. Savage, a work of rare perspicuity and power, pp. 128-9.

"Three hundred years had passed since the death of him of whom they (the Gospels) were a biography; and we do not know just when they came into the precise shape in which they are to-day. The names now attached to them we do not find until nearly the last quarter of the second century—that is, perhaps, one hundred and fifty years after the death of Jesus, although the earliest forms of the Gospels may have existed long before that.

"The first question, then, is, whether we have an accurate transcript of these four little books in substantially the same shape in which they were when they first took form. We are obliged to answer this question in the negative; for the dif-

ferent manuscripts of the Gospels which are in existence give us some hundreds if not thousands of various renderings. There are differences in words or in phrases, a difference of half a sentence, sometimes differences of whole paragraphs, or sometimes of half a chapter, or even more than that. Then, we know that there were changes through the carelessness of transcribers. There were changes from dogmatic reasons, in order that the persons copying or using them might make them teach what they held to be true. . . . Sometimes they were the result of intentional fraud. . . . It was some time after the New Testament books were written before they took on the character of sacred writings, when a man would not have been regarded as sacrilegious for taking from or adding to them. They were considered as the work of ordinary men, and not too sacred to be touched or changed as yet. But whatever may have been thought of the works of the New Testament in the early church, the entire church of the time professed to regard with almost superstitious sacredness the books of the Old Testament. That was the Scripture before the New Testament became Scripture. Yet we have the authority of Origen, writing in the third century, for the statement that in the heated and angry controversies of that period, people did not scruple to change even the text of the Old Testament for their own purposes. Concerning the Septuagint, he says: 'There are evidently great discrepancies in the copies of the Septuagint, whether attributable to the carelessness of scribes, or to the rash and pernicious alteration of the text by some, and the unauthorized interpolations and omissions of others.' Origen writes in that way about the manner in which the early church dared to treat even the Old Testament Scriptures; so you can imagine with what freedom they would handle the less sacred and newer books that afterwards came to be the New Testament."

The Father says that the apostles "were inspired to give a narration of the events they witnessed." He has not told us how he knows they were inspired. Mark was not an apostle; nor was Luke. Rev. Albert Barnes says of Mark, that he considers it extremely improbable that he was one of the seventy disciples. He was not an eyewitness of the events he records, and, therefore, must have received his information at second hand. The same may be said of Luke, of whom the same writer observes: "Little is *certainly* known concerning the time of writing this Gospel; or concerning the author." It is not known whether he was Jew or Gentile. He lays no claim to inspiration, nor does he profess to write by dictation of any one.

The Father denies that either of the evangelists professes to give the last words of Jesus. Let the reader refer to Mark xvi. 18, 19, and Luke xxiv. 50, 51.

We now approach the famous genealogical question which has perplexed commentators both in past and present time.

*Ingersoll*.—"Two of the witnesses, Matthew and Luke, give the genealogy of Christ. Matthew says there were forty-two generations from Abraham to Christ. Luke insists there were forty-two from Christ to David, while Matthew gives the number of twenty-eight."

To explain this discrepancy the Father tells us: "Generation has two meanings. It means first, the actual number of persons in direct line, as father, son, grandson, great-grandson, etc. . . . This kind of generation is therefore of no use whatever, in calculating time or historical epochs. . . . It is however used to prove legitimacy and the right of inheritance. It is generation in this sense that Luke traces, because it was his purpose to show that Christ was of the direct line of the elder branch of the royal family, and that he was the person who, if royalty had continued in the family of David, would have

legally inherited the throne. Luke was dealing with the question in reference to legitimacy and inheritance, and with no reference to historical time or epochs.

"The second meaning of generation has reference to *time* and denotes *the average life* of man, which at present is supposed to be thirty-three years. . . . Now Matthew uses the word generation with reference to *time*—to the average duration of life, when the prophecies concerning the coming of Christ were written—to prove that those prophecies were verified." (*You say so, prove it.*)

In other words, as we understand the Father, it is affirmed that Luke spoke of generations in regard to *individuals* without respect to the length of time they lived, or to the average period of human life; while Matthew uses the word according to its second meaning, "which has reference to time, and denotes the average life of man;" and, therefore, as Matthew uses the word in one sense, while Luke traces the genealogical line according to the other meaning of the word generation—they cannot contradict each other. This explanation might seem plausible were it not for three things:

1. It is unsupported by the genealogical tables given by the evangelists.

2. It is in flat contradiction to these tables.

3. It is unsupported, so far as we are informed, by any competent authority (save the Father), while opposed to very high orthodox commentators and critics, and to common and scriptural usage.

1. It is not supported by the tables referred to. Not one word is said either by Matthew or Luke about generation as related to individuals as contradistinguished from generation in respect to time or "*the average of the life of man.*" The statement, therefore, that Matthew referred to one kind of generation and Luke to another kind is a *gratuitous assumption*.

2. Worse still, it is in direct contradiction to the tables as given in the Gospels of Matthew and Luke. Matthew begins his narrative thus: "The book of the generation of Jesus Christ, the son of David, the son of Abraham. Abraham begat Isaac, Isaac begat Jacob," and so on until he comes to the finale: "And Jacob begat Joseph, the husband of Mary, of whom was born Jesus who is called Christ. So all the generations from Abraham to David were fourteen generations," etc. Here we have not only no word which refers to *time*, or to the average of life, but the generations counted by the names of individuals, which made up the successive links in the genealogical chain that united Jesus with Abraham, and was supposed to mark him as a lineal descendant of the Father of the faithful.

The good priest, who was to grant nothing and to take nothing for granted, without referring to Scripture or other authority, assumes what flatly contradicts the express words of the Scriptures themselves.

3. The proposed explanation is opposed to respected orthodox authorities. Rev. Albert Barnes, in his Notes on Matthew i. 1, says, "'The book of the generation;' this is the proper title of the chapter. It is the same as to say, the account of the ancestry, of the family, or the genealogical table of Jesus Christ. The phrase is common in Jewish writings. Compare Genesis v. i.: 'This is the book of the generation of Adam;' see also Genesis vi. 9.'" Thus we see that the Father's criticism is not only opposed to the orthodox commentator but to common Jewish and scriptural usage.

But the Father himself is not satisfied with his own explanation as given above, for we next find him trying to reconcile the conflict between the two tables by asserting, without attempt at proof, that one writer (Matthew) gives the ancestry of Christ, the other (Luke) the ancestry of Mary.

*Ingersoll*.—"Is it not wonderful that Luke and Matthew do not agree on a single name of Christ's ancestors for thirty-seven generations?"

*Lambert*.—"It is wonderful only to those who are ignorant of the fact that Matthew gives the ancestors of Joseph, while Luke gives the ancestors of Mary, the Mother of God."

This explanation takes all the *sap* out of the preceding one. It was not the one accepted by most of the fathers of the church. It is opposed to the plain words and obvious interpretation of Scripture. The Father says that "Matthew gives the ancestors of Joseph." Granted. "While Luke gives the ancestors of Mary." Let us see. In neither of the family tables is the name of Mary mentioned. Strange fact, if the genealogy of her family is given, and for so important a purpose as to prove her descent from Adam through Abraham by a royal lineage. But to set the matter at rest let us inquire, what does Luke purport to do? Is he describing a male or female line of ancestry? Does he begin or end with Mary? Luke iii. 23: "And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son (not the daughter) of Heli, which was the son," etc. In this way we have the male line traced backward to Adam from Joseph (not Mary). And yet how Jesus could be proved to be of the lineage of Abraham and David by showing that Joseph was a descendant of the royal line, when Joseph was not the father of Jesus, is a problem which puzzles the stupid "infidel."

Above you have a specimen of a work of which the *Buffalo Courier* says: "Written with singular controversial insight, depth of thought, and breadth of learning." I envy not such encomiums. Save from love of truth I would not, if I could, pluck one leaf from the laurel wreath which encircles the Father's brow. I regard him as an earnest, unfortunate

votary of a crystallized dogmatism ; as one who, by steadfast gaze into a dark and void expanse, fails to see the priceless gems of truth which are scattered in rich profusion around him.

The Father denies that either of the evangelists claims to report the last words of Christ as uttered from the cross. I will refer the reader to the record of that sad tragedy: "And when Jesus had cried with a loud voice, he said: Father, into thy hands I commend my spirit: *and having said thus, he gave up the ghost*" (Luke xxiii. 46). Who will deny that these were recorded as the last words of Jesus? Again, "When Jesus, therefore, had received the vinegar, he said, It is finished: and he bowed his head and gave up the ghost" (John xix. 30.) Who will affirm that these were not, according to John, the last words of Jesus? Suppose I would say, "My father said, 'Bless thee, my son,' and died," would not the common sense of every one declare that I had repeated my father's last words?

*Lambert.*—"You say that the commission which Christ gave to his apostles to pardon sinners 'puts a world beneath the feet of priests.' Does the power of pardoning criminals, which is in the hands of the governor, place the people of this State at his feet?"

The priest winces at the charge that the Catholic world is beneath the feet of priests. Yet where is there a slavery more abject, more humiliating, more absolute, than that to which the Catholic devotee is subject? Other forms of servitude, in the main, enslave the body only: the mind being compelled to give but an external recognition of superiority, while thoughts unexpressed and motives undiscovered are seldom sought after. But the priesthood maintains an espionage of the soul, and by the confessional extorts from its votaries under penalty of eternal torments, every secret thought which the church may wish divulged.

*Lambert.*—"Does the power of pardoning criminals, which is reposed in the hands of the governor, place the people of the State at his feet?"

No. First, because the people of the State are not all criminals; secondly, because as to the exceptional class (criminals) they are not required to confess to the officers of the law, nor to the executive, nor to bow submissively before them, but are permitted to prove their innocence, or to show mitigating circumstances which may entitle them to executive clemency. "Reflect on this for a moment, and you will learn that there is more sound than sense in your" analogy.

## CHAPTER XX.

## REPLY TO CHAPTER XIX.

Proof of Miracles—Who Wrote the Gospels?—The Evangelists neither Claim to Write by Authority nor to be Guided by Inspiration—Neither Catholics nor Protestants have an Authoritative Translation of the Scriptures—The Father's Statements show that John the Apostle could not have Written the Fourth Gospel.

THE reader will remember the resolve formed at the beginning of the last chapter, not to follow the Father further in his devious windings. But the pursuit was begun and continued, with what success the reader must decide. Yet really some interest did attach to one or two questions last discussed, old though they be. But in order to answer something we must find something to answer, and the almost entire absence of this something is our difficulty in reviewing the "Notes" from Chapter XIX. to the end. In the present and succeeding chapters few issues are raised save as to opinion, and on matters of pure faith one man's notion is as good as another's—if not better. But there is a gleam of light even in the darkness. We follow it.

*Lambert.*—"Christianity must be defended by straight, true and correct methods, or none."

At last we agree. Over the yawning chasm the Father and I can shake hands and congratulate each other on entire accord. The question which divides us is a question of evidence. With regard to *weight* of testimony the best of friends may differ, honestly differ, and narrow of soul is that man who makes that difference a cause of enmity, or even of per-

sonal dislike. This whole question can be amazingly simplified. The point at issue is : who wrote the Gospels, by what authority were they written, and to what extent are they entitled to credit? By Catholic authority already cited we are assured that the Bible does not prove itself. That it "neither proclaims its own inspiration, nor can the sacred articles be proved by the testimony of the Bible. . . . Thus even our great Redeemer, when he had declared himself the Son of God, did not require the Jews to believe him, on the mere testimony of his word ; but in order to prove the truth of his word, he referred them to his miracles."

Very well, all we ask is proof of those miracles, such as is sufficient to convince enlightened and unprejudiced minds of their verity. But who wrote the Gospels? The children in Sabbath-school can answer glibly. But suppose you ask them the further question, and repeat it to priest and preacher : "How do you know that Matthew, Mark, Luke and John wrote the Gospels?" What will be the response of each? The children will know little or nothing about it, except that they have been educated into an unquestioning belief; the priest, infantile and plastic as the Sabbath-school pupil, credits it on the authority of the church ; and the preacher, he believes it, because—well, he believes it any way ! Do not understand me as discounting the great, even vast erudition of some ecclesiastics, but too often they are weighted in their investigations by preconceptions which they deem it profane to question. When the eagle's wings are clipped he may not cleave the firmament. Suppose you ask the same question of the critic who has delved into ecclesiastical history, the thoughtful student, the man of laborious research and of independent thought ; what answer will he give? He relies on historic proof, he weighs and sifts ; his soul is not in bondage to fear. He can look at the sun of truth in its meridian splendor, nor

blink. To him knowledge is light, ignorance darkness : light is the parent of light : ignorance both the parent and child of darkness. Ask such an one who wrote the Gospels, by what authority they were written, and how far entitled to credit, and he will tell you : " This is a question on which I have read and thought much. The Gospel authors do not disclose their names. The first of the synoptical writers does not say : ' I, Matthew, write this book ; ' and so of the other three evangelists. True we see now printed over each book the words ' according to,' etc., but those titles were not affixed until late in the second century. We cannot positively say who wrote those anonymous productions, any more than we can affirm beyond dispute who wrote ' Beautiful Snow,' nor can we tell by whose authority they were written. Jesus, as far as we are informed, directed no one to write his memoirs. The evangelists do not pretend to write by authority, nor to be guided by inspiration. This claim is made *for* them, not by them. To what extent then are those writers entitled to credit ? We are not sure we have the true text of the four Gospels, even if they were written by those to whom they are accredited. Manuscripts, some of the most ancient, differ. Additions have been made to the text to an extent which justified learned Christian writers in saying : ' Turning to the internal history of the New Testament text, it is evident that its original perfect purity was early lost.' Again, if we were certain that we have the true text in the original language, we still have no *inspired* translators. Translations made under the direction of popes, even, widely differ. And we are told in a Catholic work of high repute : ' And surely to condemn false versions, and to warn the faithful against them, is no other than an act of enlightened pastoral and Christian vigilance : *for the Bible, falsely translated, is no longer the word of God*' " (" The Bible Question Fairly Tested," p. 15, note).

Where then, we ask, is our *authoritative* translation? Neither the Catholic nor Protestant Church has furnished us with one.

Again, there were certain things written by the evangelists which raise a doubt as to their entire historical trustworthiness. Luke says: "And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was Governor of Syria.)"—Luke ii. 1, 2. At this time Luke fixes the birth of Jesus, who was born under the reign of Herod. Now, it is a fact, as stated by Josephus (the Father's Christian convert) and admitted by Christian commentators, that Cyrenius was not Governor of Syria until twelve or fifteen years after Jesus was born, and at least ten years after the death of Herod, and after Archelaus, his successor, was deposed. No doubt the author of "the Gospel according to Luke" was honest; he only got names and dates a little mixed.

*Lambert.*—"The *fact* that there were four inspired Gospels written is sufficient evidence that there was a *reason* for four."

This is a begging of the whole question. Would it not be well for the Father to prove that there is at least one Gospel which *claims* inspiration before assuming that there are four which possess it?

The Father tells us that Matthew wrote his Gospel to convince the Jews that Christ was the Messiah: if so, he signally failed of his object; that Mark wrote his Gospel for the Gentile converts: Mark does not say so. That, which is at least probable, Luke wrote more particularly for Theophilus; and that John wrote his Gospel to refute the heresies of the Cerinthians, Ebionites, and Valentinians. And yet, of Cerinthus, Mosheim says: "The learned are not entirely agreed

whether he belongs to the heretics of the first or the second century." The Ebionites, the same author considers, should be classed as of the second century. The Valentinians grew up about the middle of the second century. Valentinus came to Rome in the reign of Antonius Pius, soon after 140 A. D. Epiphanius, Bishop of Salamis, says Valentinus went from Rome to Cyprus, and *there* first became an open enemy to the church and a founder of a heretical sect. No one claims that John could have written his Gospel after the close of the first century. His age and infirmity would have forbidden it, even had he lived to such an extreme old age. Commentators place his death at about 100 A. D., so that if the Gospel imputed to him was written to confute the Valentinians, it must have been written, as claimed by many scholars it was, by some one beside John, for he could not have written it in refutation of the doctrines of a sect which sprung up forty or fifty years after his death.

Let the Father beware lest he convince us that John, the apostle, was not the author of the fourth Gospel.

We have nothing to do with the Father's grand peroration, in which he refers to Voltaire, Gibbon, Ingersoll, and others as plagues that will appear from time to time to curse the moral world. Such splenetic elocution, such cheap declamation, would appear unseemly in a sophomore oration; much less becoming are they in the work of a grave logician and profound theologian. It may be unfortunate when we read vindictive drivel, that though we may be able to bridle our temper we cannot always smother our disgust.

## CHAPTER XXI.

### REPLY TO CHAPTER XX.

The Honest Infidel—Should Men be Punished for Honest Belief?—Judas Iscariot—If Catholicity is the True Faith the Whole Protestant World will be Sent to Hell to Keep Company with the Infidel—Vicarious Suffering, etc., etc.

IN Chapter XX. we are treated to a dissertation on the honesty (or dishonesty) of infidelity, and on the justice of God in condemning to endless torture those who honestly entertain what the church calls heretical beliefs.

*Ingersoll.*—"For the honest infidel, according to the American evangelical pulpit, there is no heaven. For an upright atheist, there is nothing in another world but punishment. Mr. Black admits that lunatics and idiots are in no danger of hell. This being so, his God should have created only lunatics and idiots. Why should the fatal gift of brain be given to any human being, if such gift renders him liable to eternal hell? Better be a lunatic here and an angel there. Better be an idiot in this world if you can be a seraph in the next."

How does the Father answer this point? Not by affirming that honest belief or unbelief should or will be punished. Though he, as a Catholic, must hold the doctrine, it would be impolitic to avow it here, while he is aiming to conciliate Protestant sentiment. But, by covert insinuation, he denies the veracity of unbelief, and speaks ironically of honest skeptics as being the victims of "defective phrenal development."

*Lambert.*—"Christianity teaches that God loves the honest man, and that he will never punish him for his honest convictions; it teaches that God, who is also infinitely wise, knows the difference between an honest man and a loquacious demagogue."

If this means anything, it implies that the skeptic is dishonest—that his words belie his real convictions. What, then, must we think of such men as Humboldt, Darwin, Tindall, Huxley, Spencer, Buckle, Draper, etc.—men no more gifted in mind than exemplary in morals—who in their social and domestic relations were and are models of honesty and of unswerving affection and fidelity; who have devoted lifetimes to the study of science in its relations to the intellectual, moral, and social development of the human race? Were and are they, the sons and sons of science, hypocritical pretenders, with the known fact before them that their feigned skepticism will damn them forever? But let such take comfort. They will be in good company; for, if Catholic teachings be true, the whole Protestant world will go with them to their drear abode. Milton will be there, with Bacon, Burke, Fox, Pitt, Washington, Longfellow, Lincoln, and Garfield. If misery love company, the companionship of such noble souls will somewhat assuage the anguish of those who, stumbling over dogma, fall into the bottomless pit.

The doctrine of "Invincible Ignorance," according to which there may be a *possibility* of salvation for some, will not avail men of the genius and learning of those I have named.

We will not permit you to stop with the infidel. Carry your faith to its legitimate results. When you war with the skeptic you are thankful for allies from the Protestant camp. When not thus engaged, you sweep both infidel and Protestant into a common Hades. We are here reminded of Father Ignatius of St. Paul. "About the year '50 or '51, he was going

about asking for prayers for 'unity,' and was speaking to a room-full of Protestant clergymen on the subject; he made such an impression upon them, that they agreed to kneel down then and there and pray for unity, and asked Father Ignatius to join them, pressing him to do so on every side. On this he jumped with indignation, and said in a manner quite unusual to him: 'I'd rather be torn in pieces by forty thousand mad dogs than say a prayer with you.'" A reviewer remarks: "The amiability belonged to the man, the uncharitableness to the church."

This whole subject can be summed up in the answer to two questions: 1. Can an intelligent, honest man be a skeptic in regard to what are termed the fundamental facts of theology? 2. If so, should such skepticism be punished with endless torments?

That honest men have doubted and do doubt those tenets which the Christian world holds sacred cannot admit of reasonable question. For to suppose otherwise is to affirm that men who are honest and wise in every other respect are dishonest and fools in regard to those things which the most nearly concern their interests, temporal and eternal.

The Father has answered the second question, for he says, "God loves an honest man, and will never punish a man for his honest convictions," etc. We entirely agree with this statement, and will here let the subject rest.

The story of the treachery of Judas is not to our taste; but it is at hand and must not be slighted.

*Ingersoll.*—"Suppose Judas had known of this plan—known that he was selected by Christ, for that very purpose, that Christ was depending on him."

*Lambert.*—"Suppose he *was not* selected for this very purpose; that Christ was *not* depending on him. Where did you learn that Judas was selected for this very purpose, or that Christ depended on him?"

The Father is referred to Acts i. 16: "Men and brethren: This Scripture must needs have been fulfilled which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus." This verse is in keeping with Romans ix. 17: "For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth."

*Ingersoll*.—"I insisted upon knowing how the sufferings of an innocent man could satisfy for the sins of the guilty."

After a long diatribe on different kinds of justice, prefaced by scurrilous and abusive language, the Father says:

*Lambert*.—"You ask, how can the sufferings of the innocent satisfy for the sins of the guilty? The sufferings of the innocent *do not* satisfy for the sins of the guilty; they can, however, satisfy for the *sufferings* due the sins of the guilty, which is quite another thing. You can pay a fine of five dollars for a loafer who has committed an assault, and save him the sufferings of six months in the workhouse; but while your vicarious sufferings to the extent of five dollars remit the punishment, they do not 'satisfy' for the offence."

Startling logic! Wonderful analogy! If I pay five dollars for the loafer who commits an assault I satisfy the penalty imposed by the judicial officer. The penalty is a pecuniary one, and, whether in strict justice or not (for the administration of human law is imperfect), the officer of the law is obliged to take it. But suppose the "loafer" is convicted of murder and is about to be hanged, or commits petit larceny and is about to be imprisoned, can I take his place on the scaffold in the one case, or suffer incarceration in his stead in the other? We pause for a reply.

## CHAPTER XXII.

### REPLY TO CHAPTER XXI.

Non-Resistance—The Standard of Right and Wrong—Experience Teaches that Evil Acts Produce Evil Consequences—A Saint and Father of the Catholic Church Justified the Polygamy of the Jews.

How pleasant would be the labor of controversy, in cases like the present, if disputants loved truth above all things, and their fellow-man next to truth! What is victory purchased at the price of verity? What a triumph over an adversary if we fail to lift him up and dismiss him with a blessing? They who war with carnal weapons are despised if they seek a mean or covert advantage; or if, after they have vanquished him, they treat a fallen foe with aught save kindness. What of those valiant knights who wield the "sword of the Spirit," and on whose heavenly armor is emblazoned the motto: "When reviled revile not again?"

The Father's anxiety to do justice to his opponent is made beautifully manifest in the beginning of Chapter XXI. In his first article in the *North American Review* Mr. Ingersoll said: "Neither can I admit that a man, by doing me an injury, can place me under obligation to do him a service. To render benefits for injuries is to ignore all distinctions between actions. He who treats his friends and enemies alike has neither love nor justice. The idea of non-resistance never occurred to a man with power to protect himself. The doctrine was the child of weakness, born when resistance was impossible. To allow a crime to be committed when you can prevent it is

next to committing the crime yourself. And yet, under the banner of non-resistance, the church has shed the blood of millions, and in the folds of her sacred vestments have gleamed the daggers of assassination."

To what does Mr. Ingersoll refer but to the doctrine announced in Matthew v. 39, 40: "But I say unto you, that ye resist not evil; but whosoever shall smite thee on thy right cheek turn to him the other also.

"And if a man will sue thee at the law and take away thy coat, let him have thy cloak also."

Yet the Father culls a mere fragment from the article from which I have quoted, and says:

*Lambert.*—"This is one of your soft, indefinite generalities. Let us see what it means and what it is worth practically." Then he asks, "Non-resistance to what?"

To say the least, this is cool.

Perhaps the Father may fail to understand the following quotation: "Let us take the teachings of the New Testament concerning resistance to evil: the doctrine concerning the citizen's relation to government. What is it? 'Resist not evil.' The Quaker is the only man that attempts to carry out the doctrine of the New Testament in this direction; and if all the world were Quakers [they fought like Trojans in the late war] we might possibly get along with it, though I question whether even then it would not be a pretty tame, poor kind of a world. Through resistance to injury, resistance to tyrants, fighting for liberty, fighting for right, has the civilization of the world grown. Paul says, 'He that resisteth the power resisteth the ordinance of God.' 'The powers that be are ordained of God.' That is substantially the New Testament doctrine. The powers that be are manifestations of the will of God, and resistance to tyranny and injury of any kind is unchristian. Yet look back down the pathway of the

ages upon which our ancestors have trod, leading to the grand ideas of freedom and civilization which we hold to-day. See the barons at Runnymede demanding from King John the concessions of the *Magna Charta*. The influence of the New Testament would have been on the side of the weak-minded, vacillating, unscrupulous, tyrannous John," etc.—“Beliefs about the Bible,” pp. 171–2.

One question of interest and dignity is raised in this discussion; *i. e.*, what is the standard or gauge of right and wrong? Extreme cases should not be here discussed. In regard to most of these Christian and heathen are in substantial accord. But in regard to the every-day affairs of life, how are we to know what duty requires of us?

Mr. Ingersoll's doctrine is, that whatever conduces to the *substantial* happiness of humanity is good; and that whatever, in act or thought, tends to lessen the sum total of that substantial happiness is evil. The priest says no; and contends that the will of God is the only standard of right and wrong. The learned Blackstone, while clinging to revelation as the guide of guides, yet says, that the Almighty “has graciously reduced the rule of obedience, to this one paternal precept, *that man should pursue his own true and substantial happiness.*” How does this differ from Mr. Ingersoll's doctrine?

But with either or both rules may we not err? Alas! here comes in that disturbing element, human infirmity.

Men like to be as gods, knowing everything: they like to speak *ex cathedra*, and, as they can't be gods, they delight to officiate as vicars or subvicars of the celestial powers.

Take the one rule: everything that is right tends to the happiness of mankind. With the priest, we ask, “but who is to determine what acts tend to the happiness of mankind?”

Test the other rule, “the will of God.” Can we thereby obtain certainty? Let history and individual experience

answer. Who is the interpreter of the will of God? The church? What church? The Catholic? Are her members more liable to discern right from wrong than the adherents to other faiths? Are they more observant of the admitted moral code? Have not her garments been dyed in the blood of martyrs?

The Father asks: "Do you, before performing an act, pause to reflect whether that act, in the long run, . . . will tend in the general sum to the happiness of mankind? Of course you don't. Such a calculation is beyond the power of man, hence your definition of right is a wretched humbug."

So will we say when Mr. Ingersoll claims that his rule will admit of perfect application when used by imperfect man. But what of *your* rule? Do you, before doing an act, pause to ascertain the will of God in regard to that particular act? For example: you have asserted that a certain passage in Josephus is genuine and that "it is not even claimed to be an interpolation, except by a few interested critics," whom you stigmatize as "infidels and Tooley street tailors." Now, reverend sir, I have shown you by quotations from the highest authorities, not infidel but Christian, not Protestant only but Catholic as well as Jewish, that this particular paragraph in Josephus is almost universally regarded as spurious—as a base forgery. Having shown you this, are you prepared to say whether you consulted your rule of faith before penning those lines which falsify history and cast unjust opprobrium upon the wise and good? Did the church, or, if for the *present* you prefer, the sons and ecclesiastics of the church, during the reign of Philip the Second, of Spain, torture and burn according to your infallible rule? Suppose, then, that your standard be the true one, who is to apply it? The church? The church cannot be present to gauge and direct individual action. How, then, is your "rule" to be applied so that the devout inquirer

may *know* what to do, and what to leave undone? You must see, Father, that the objections you make to the one rule bear equally strong against the other. The trouble is not, perchance, with either rule, but in the application of each and both.

*Lambert*.—"The doctrine that acts take their nature and quality from their results is a logical and necessary consequence of the denial of God."

No one has affirmed what your words imply.

*Ingersoll*.—"We know that acts are good or bad only as they affect the doers, and others. We know that from every good act good consequences flow, and that from every bad act there are only evil results. Every virtuous deed is a star in the moral firmament. There is in the moral world, as in the physical, the absolute and perfect relation of cause and effect."

We judge the tree by its fruits. The tree does not take its nature from the fruit, but the fruit from the tree, although we determine the nature of the tree by the fruit it bears. The good priest has only got the cart before the horse, which for him is a trifling mistake.

*Ingersoll*.—"If consequences are good so is the action."

*Lambert*.—"According to this dictum, you cannot say a cold-blooded murder or an assassination is good or bad until you have learned the consequences of it!"

This is vain quibbling. We all know from the world's experience since history became the record of human actions, that the crimes referred to do produce evil consequences. Those who have not the Bible are cognizant of this fact as well as Christians. And further, we never learned from a divinely revealed moral code that slavery, polygamy and gambling were sinful. The evil effects which flow from such practices teach us the iniquity of them; although even polygamy, as practised by the Jews, was justified by a father and saint of the Holy Roman Catholic Church! Dare the Father challenge our authority?

## CHAPTER XXIII.

## REPLY TO CHAPTER XXII.

Father Lambert's Vulgar and Abusive Methods Chargeable, not to the Man, but to his Religion—The Millennial Dawn—"Criticism Born of the Present Generation"—Catholic Lambs and Green Pastures—Noble and Pure Religions of the Ancient Nations—Conclusion.

OUR task is nearly done. We rejoice. How near we have come to the accomplishment of the object we proposed in our introductory we leave others to judge. Much more agreeable is it to reply to an appeal to reason than to an address to prejudice and passion—to those who observe the amenities of controversy than to those who persistently violate them. To say of an opponent, as the Father has done, that he is profligate of statement; that he is not to be trusted; that he is unscrupulous; that as a metaphysician he is beneath contempt; that he is ignorant and superficial—full of gas and gush; that he is a philosophical charlatan of the first water, proves nothing. If, as the Father claims, he has demonstrated these charges, can he not trust to the intelligence of his readers to discover the fact? The Father has done himself great injustice and has inflicted far greater injury on himself than on his adversary. We do not think him half as bad a man as his book would seem to indicate. Aside from theological matters we do not believe him saturated with vindictive spleen. Should Mr. Ingersoll, in riding past the good priest's dwelling, be thrown from his carriage and injured, the priest would

be the first to help him up, to afford him food and shelter, and, if need be, to call to his bedside those ministering angels, the sisters of mercy. So also, I feel assured, would Mr. Ingersoll, under reversed circumstances, do for the priest—yea, or for the priest's servant. Such spontaneous acts of kindness teach us the dignity of true manhood irrespective of creed, and proclaim the common brotherhood of man.

The Father has not said worse of Mr. Ingersoll than have Catholic writers of Protestants and Protestant writers of Catholics and of each other. But a brighter day is dawning. The spirit of love is exorcising the demons of hate, and millennial splendors of an age which shall proclaim the glad tidings of peace on earth and good will to all men are even now beginning to illumine the vast intellectual and moral firmament which spans humanity. Men are beginning to realize that no one is wholly good, nor wholly bad; that no faith, however near it may be able to approximate absolute truth, is entirely perfect; and, as Herbert Spencer puts it, that there is, in general, "a soul of truth in things erroneous."

"Criticism is born of the present generation." In the past, the letter was revered, the spirit disregarded. Or, if a deeper than the literal meaning was sought, the word was spiritualized into an attenuated nothingness. Dogmatism was imperious, intolerant, persecuting. A blind, unreasoning faith gave the highest claim to sanctity. Doubt was criminal. A desire to see and understand even the works of the Creator, which St. Augustine esteemed "A vain and curious desire hiding under the name of science," if not absolutely sinful, was detrimental to growth in holiness. To enjoy the luxuries which nature provides was to indulge in questionable pleasure, while to "mortify the flesh" by self-inflicted torture argued a commendable zeal and led to a high state of spiritual exaltation. Where this spirit prevailed the fountains of

knowledge were sealed. Philosophy became a quagmire and religion a pathless wild.

The world was then a prison-house guarded by priestly sentinels who "thrust their ungainly forms" between their victims and the free air and cheery sunlight. How changed! We may now look up to the heavens and smile. We may gather unbidden the fruits of scientific research; nor deem the craving to pry into the secrets of star and rock and leaf, and the social and domestic laws and habits of insect life, "a vain and curious desire." And who would change the present for the past? Are not the people of to-day as wise, as good and as happy as were the people of the middle ages? True, theology and philosophy are compelled to a crucial test, but the refining process is a purifying one. True that inquiry generates doubt; but doubt is the harbinger of discovery.

Why does the Catholic Church above all other churches tremble because the spirit of the age impels all classes to think, and, thinking, to judge? If its superstructure rest on the foundation rock of eternal truth the winds of skepticism can never topple it. Or is there a fear that the lambs of its fold may be seduced by the prowling wolves of error into leaving their secure abode? True those lambs do sometimes seek for pastures green a little beyond their own enclosure; but we see not that any harm has come to them.

This dread of mental freedom is akin to that of the hen, standing on the shore, in the agony of maternal solicitude, uttering her persuasive "cluck, cluck, cluck," while her young ducklings swim, and dive and disport themselves in the water, from which, to the great amaze of their foster-mother, they emerge, all the cleaner and better for their bath.

But a few years ago all forms of religion save the Hebrew and Christian were considered as unmitigated curses—as

wholly evil in 'conception and precept. Modern research has dispelled this delusion. Not only has it proved that there is a kinship between the languages but also between the religions of nations. The learned Max Müller has done much in this direction, and as the result of a research almost unparalleled says, that "he who knows one religion knows none." The same author observes that, according to Buddha, the motive of all our actions should be pity or love to our neighbors. From Buddha's sayings we cull the following—

"As the bee collects honey and departs without injuring the flower, so let the sage dwell on the earth.

"‘These sons belong to me and this wealth belongs to me.’ With such thoughts a fool is tormented. He himself does not belong to himself; how much less sons and wealth!

"Let no man think lightly of evil, saying in his heart, ‘it will not come nigh unto me.’ Let no man think lightly of good, saying in his heart, ‘it will not benefit me.’ Even by the falling of water-drops a water-pot is filled."

"Let a man overcome anger by love, evil by good, the greedy by liberality, the liar by truth."

The tombs and monuments of ancient Egypt have unsealed to us some of the mysteries of religious belief as it existed anterior to what is termed the "Noachian deluge." Here is the conception of the Great Being as entertained by the ancient Egyptians.

"Every one glorifies thy goodness. Mild is thy love towards us: thy tenderness surrounds our hearts. Great is thy love in all the souls of men.

"Let not thy face be turned away from us: the joy of our hearts is to contemplate thee. Chase all anguish from our hearts. He wipes tears from off all faces.

"Hail to thee, Ra, Lord of all truth; who listeneth to the poor in his distress; gentle of heart when we cry to thee;

deliverer of the timid man from the violent; judging the poor and the oppressed, sovereign of life, health and strength.

"The heart of man is no secret to him that made it. He is present with thee though thou be alone."

"There has recently been brought to light, from the ruins of that old civilization (the Egyptian), almost a complete work, called the maxims of Ptahhotep, which dates from the age of the Pyramids, and which even then refers to the authority of ancient time. It is the most ancient book in the world as far as is known. Rénouf, the great French Egyptian scholar, says that 'they inculcate the study of wisdom, the duty to parents and superiors, respect for property, the advantages of charitableness, peaceableness and content, of liberality, humility, chastity and sobriety, of truthfulness and justice.' M. Chabas, who first gave the book to the world, says: 'None of the Christian virtues is forgotten in it: piety, charity, gentleness, self-command in word and action, chastity, the protection of the weak, benevolence toward the humble, deference to superiors, respect for property in its minutest details—all is expressed there, and in extremely clear language'" ("Beliefs about the Bible," pp. 160-61).

Is not this clear cut perception of the difference between right and wrong, a proof that even "heathen" nations who had neither the Jewish nor Christian "rule" had yet a standard of judgment with which to test the morality of actions, faultless in its beauty and perfect in its fullness? Contrast their pure teachings with the doctrine of hate and the commands of unrelenting persecution as disclosed in the Old Testament Scriptures, and say which has the best right to the claim of divine inspiration?

Should we regret that by unveiling the secrets of past generations we are compelled to a higher estimate of their virtue, their intelligence and the purity of their religious conceptions,

than we have hitherto entertained? Should we not rather rejoice that in the morning of his being man was not left without the light of conscience; nor without a safe standard with which to determine right from wrong?

We will not be estopped from admiring wherever found, whether in human character or human institutions; whether in ages past or in present time; whether in religions which have germinated spontaneously in the human breast or been revealed from the skies. Names and pretense amount to little; substance to everything. To us, all that is noble, good or true is divine, and as such we will pay it the homage of our hearts. Says Renan: "Because we do not attach ourselves to any of the forms which captivate human adoration, we do not renounce the enjoyment of all that is good and beautiful in them. No passing vision exhausts divinity; God was revealed before Jesus, God will be revealed after him. Widely unequal and so much the more divine, as they are the greater and more spontaneous, the manifestations of the God concealed in the depths of the human conscience are all of the same order. Jesus cannot, therefore, belong exclusively to those who call themselves his disciples. He is the common honor of all who bear a human heart. His glory consists, not in being banished from history; we render him a truer worship by showing that all history is incomprehensible without him."

The age of dogma is fast passing away. Fear is becoming less and less a controlling power with the intelligent and devout. Free thought has possessed the thinking minds of the laity and has even invaded the pulpit. Dogmas which have been frozen into the brain have been thawed into a more humane consistence by the warm pulsations of the heart. Doctrines which we heard in our infancy are no longer proclaimed in their rigid, forbidding aspects. Tears of love and

pity have quenched the fires of hell. Scientific facts are accepted without regard to a possible conflict between them and Scriptural exegesis. In short, the minds of men are being disenthralled from the bondage of superstition, and are beginning to rejoice in that liberty which is the life of the soul and the light of the world.

# APPENDICES.

## APPENDIX A.

THE following notices of the press, together with the "Challenge," as set forth below, we copy from *The Catholic Union and Times*, of Buffalo, N. Y. :

"The author completely turns the tables on the doughty colonel. We commend the volume to all who would see the assumptions and crudities and mistakes of Ingersoll turned inside out, upside down, end for end, and over and over."—*Chicago Star and Covenant* (leading Universalist paper in the Western States).

"There is neither truth, nor life, nor argument left in Ingersoll when Father Lambert has done with him."—*Chicago Western Catholic*.

"We hope this pamphlet will find numerous readers among non-Catholics who desire to see the rot and rant of Ingersoll rubbed out by the learning and logic of Father Lambert."—*San Francisco Monitor*.



"We purpose placing a copy in the hands of every delegate to the approaching Thinker's Convention in Rochester, and shall challenge them individually and collectively to reply."—*From The Catholic Union and Times, August 2, 1883.*



"The author takes up and thoroughly riddles the impious blasphemers."—*Louisville Western Recorder* (Prot.)

"An earnest and keen reasoner. The pamphlet should have many readers."—*New York Herald*.

We clip the following from the *Christian Witness and Advocate of Bible Holiness*, Boston, December 18, 1884 :

"'Notes on Ingersoll,' by Rev. L. A. Lambert. Seventh edition; 100th thousand. Published by the Catholic Publication Society, Buffalo, N. Y. This remarkable book is still selling, and Colonel Ingersoll will find it a hard book to answer. As the publishers say, 'it is growing on them.' We are now engaged on the eighth edition, 30,000 copies, which will bring the total number published up to 130,000. Two editions have been 'pirated' in England, and one in Canada; and we have printed a large edition in London ourselves. In addition, the work has been translated into half a dozen different languages in as many different countries."

## APPENDIX B.

"The history of Krishna Zeus is contained principally in the Baghavat Gita, the episode portion of the Mahabarat Bible. The book is believed to be divinely inspired like all other Bibles, and the Hindoos claim for it an antiquity of 6,000 years. Like Christ he was of humble origin, and like him had to encounter opposition and persecution. But he seems to have been more successful in the propagation of his doctrines, for, it is declared, 'he soon became surrounded by many earnest followers, and the people in vast multitudes followed him, crying aloud: "This is indeed the Redeemer promised to our fathers."' His pathway was thickly strewn with miracles, which consisted in healing the sick, curing lepers, restoring the dumb, deaf, and the blind, raising the dead, aiding the weak, comforting the sorrow-stricken, relieving the oppressed, casting out devils, etc. He came not ostensibly to destroy the previous religion, but to purify it of its impurities, and to preach a better doctrine. He came, as he declared, 'to reject evil and restore the reign of good, and redeem man from the consequences of the fall, and deliver the oppressed earth from its load of sin and suffering.' His disciples believed him to be God himself, and millions worshipped him as such in the time of Alexander the Great, 330 B. C. The hundreds of counterparts to the history of Christ, proving their histories to be almost identical, will be seen from the belief of his disciples. 1. In 'his miraculous birth by a virgin. 2. The mother and child being visited by shepherds, wise men, and the angelic host, who joyously sang: "In thy delivery, oh! favored among women, all nations shall have cause to exult." 3. The edict of the tyrant ruler Cansa ordering all the first-born to be put to death. 4. The miraculous escape of the mother and child from his bloody decree by the parting of the waves of the river Jumna to permit them to pass through on dry ground. 5. The early retirement of Krishna to a desert. 6. His baptism or ablution in the river Ganges, corresponding to Christ's baptism in Jordan. 7. His transfiguration at Madura, where he assured his disciples that "present or absent, I will always be with you." 8. He had a favorite disciple (Arjoon), who was his bosom friend, as John was Christ's. 9. He was anointed with oil by women. . . . Like Christ he taught much by parables and precepts. A notable sermon preached by him is also reported.' On one occasion, having returned from a ministerial journey, as he entered Madura, the people came out in crowds to meet him, strewing the ground with the branches of cocoanut trees, and desired to hear him; he addressed them in parables, the conclusion and moral of one of which, called the parable of the fishes, runs thus: 'And thus it is, oh, people of Madura, that you ought to protect the weak and each other, and not retaliate upon an enemy the wrongs he may have done you.' . . . 'And thus it was,' says a writer, 'that Krishna spread among the people the holy doctrines of purest morality, and initiated his hearers into the exalted principles of charity, of self-denial, and self-respect, at a time when the desert countries of the west were inhabited only by savage tribes.'"—*The World's Sixteen Crucified Saviours*, pp. 98, 99.







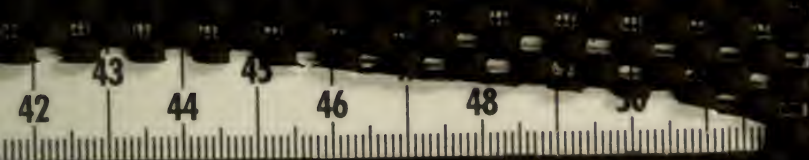
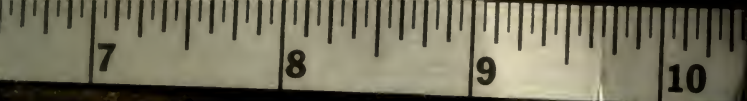




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